

AMERICA

A CATHOLIC REVIEW OF THE WEEK

NEXT WEEK

A CHRISTIAN PHILOSOPHY OF LIFE can be alleged. But is it an anomaly to speak of a philosophy as Christian? And then, what are the reactions of the modern mind to such a philosophy? Etienne Gilson in the Gifford Lectures before the University of Aberdeen treated the question, and now that his lectures are available in an English translation, his thesis and contentions will be very ably discussed by WILLIAM J. BENN.

THE OLD PROFESSOR DIED and many an old grad traveled from far distances to say the last farewell. It was another instance of the old ways and the new efficiency. He thought more of a man than a system and so was loved by his men but was a nuisance to the experts. His story is skilfully told by M. R. CRAVEN.

THE NEW THEATRICAL SEASON has not only been late in starting but has a start that is depressingly bad. However, there is always optimism in the forecasts and the hopes of our dramatic critic, ELIZABETH JORDAN.

FIRE OUT OF ICELAND arrived in New York a few weeks ago in the person of Jón Svensson, S.J., author of the famous Nonni books for boys and girls. Six million copies in thirty languages were sold in Europe. Eighty years old, and still hale and hearty, the personal charm of this great lover of children will be incorporated in an article by GERALD KERNAN.

OCTOBER 10, 1936

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COMMENT

LAMENTABLY have we been misinformed about Spain, if we are to believe news-pontiff Walter Duranty who issues his pronouncements from a first-page cathedra in the *New York Times Magazine* for September 27. According to Mr. Duranty:

The Government at Madrid was trying to redress some of the more obvious grievances of the mass of the Spanish people. It had a liberal or, if one prefers, a Leftist policy but no more than that, which is a very different thing from a revolutionary policy. It seems, therefore, that the forces of reaction which sponsored the present uprising have little more justification than Hitler had for saying that they were "saving the country from anarchy, chaos, and Bolshevism."

If the Leftist Government of Spain is actuated by such eminently lofty motives, merely desiring to rectify some existing abuses, may we ask Mr. Duranty why, in the name of logic and ordinary good sense, have they put in a Madrid prison the Rev. José Gafo, former Deputy to the Cortes? Certainly if any voice has been lifted up to demand social justice for the poor and afflicted of Spain in recent years, it has been the voice of Father Gafo. Over and over again he has risked drawing down fire upon his head by his relentless exposition of shortcomings among clergy and laity in Spain.

MAY we ask, also, a few other pertinent questions of Mr. Duranty; and over his head, to his sponsor, the *New York Times*? If, as he says, the present contest is merely "fighting the old fight of a privileged minority and of the 'vested interests' against the mass of their fellow-countrymen," why did the general election held in Spain last February record over 200,000 more votes for the Right than for the Left? Why were the Marxist murderers for months before the Insurgent generals took up arms daily killing non-Marxists in cold blood all over Spain, enjoying complete immunity? Sixty churches had been burnt before the present war broke out at all. How does his fantastic theory fit into the simple truth that the feeble semi-Leftist Cabinet has been from its beginning a helpless captive of the Communists? Lest anyone misunderstand AMERICA's stand on the Spanish revolution, we repeat, as was stated by the Pilgrim in the issue of September 12, that our utter condemnation of Marxist terrorism, implies no minimizing of social and religious disorders which prepared the way for Spain's demoralization. We are prepared, as was then stated, to put searching and fundamental questions to the Rightist victors whenever they achieve their triumph, which we believe is assured. But the issue *now* is not of social rights or wrongs. Forces alien to Spain have injected satanic hatred and confusion into the situation. Spain must first be saved, and after that she may be cured.

KALEIDOSCOPIC China furnishes its share of surprises these days. The unheralded propaganda for Christianity, unassumingly performed by the exercise of the evangelical counsels at home and on the missions, found a strange exemplification there recently. A congregation of native brothers, the Little Brothers of St. John the Baptist, founded at Ankon in 1928, has attracted the attention of Catholics, Protestants, and pagans by the adaption of its Rule of life to the Chinese conditions. They have had visitors of all ranks and shades of religious belief, and articles published by some of these in Protestant and pagan magazines have shown a keen appreciation of the Little Brothers' work. Visitors during July included a director of the Popular Schools, a State University professor from Canton, a group of university students and a theological student from the Protestant University of Peiping. Their latest and, at first, unwelcome visit was of a group of Communists to the Catholic village of Touche where the Little Brothers have a house. No pillage followed. On the contrary, after inquiring into the mode of life of the Brothers, hearing they had no servants and were all equal, they were full of surprise and admiration for the Brothers' way of life. One of the officers said: "You surpass all record. We have not yet attained the perfection of your system." The Brothers on their part slyly and discreetly made known some truths of Christianity, especially of Christ's poverty and His love of the poor. When they had left, the Brothers discovered how searchingly they had inquired among the neighbors of their conduct. Not a single person was found who had a word to say against them. This is the argument that may save the world from Communism, as it saved France from Deism.

LAYMEN'S closed retreats including some Protestant men among the group are no longer rare; nor is the presence of a Protestant minister or two among the week-end retreatants unusual. But it is novel to learn of a group confined to the Protestant pastors of different congregations attending a closed retreat in a winter ski house in a secluded hillside arranged by the Catholic pastor and conducted by a Catholic priest. Yet that is what happened toward the end of September in a rural community situated near Spokane in Eastern Washington. The clergy of that district have been friendly for years in a helpful, fraternal way. The local Catholic pastor led the retreatants to the desert for prayerful reflection under the guidance of a Jesuit from Gonzaga University, Spokane, and with the approval of the Bishop of the diocese. The retreat was, we are told, made a very serious event, an orientation being essayed in the talks to the needs and life of the hearers. Publicity was frowned upon.

At the conclusion, however, the retreat director said: "As director of this retreat, which was consolingly serious, I have no information to give, no names to make public. The men who made the exercises did not do so for publicity; it was intended for their spiritual good."

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CORDIAL good wishes and sincerest congratulations are extended by AMERICA to Most Reverend John J. Cantwell, D.D., who has been recently appointed the first Archbishop of the newly established ecclesiastical Province of Los Angeles. The elevation of his diocese to the rank of a metropolitan See is a tribute in itself to the leadership of the new Archbishop. Consecrated Bishop of Los Angeles in 1917, with untiring zeal and effort he has devoted himself during nearly twenty years to the spiritual welfare of Los Angeles, so that today the diocese stands with a Catholic population that has practically trebled since the beginning of his administration. Fearless, conciliatory, tactful, energetic, Archbishop Cantwell has won for himself and for his clergy the respect and admiration of Southern California, non-Catholic as well as Catholic.

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WHERE now are the prophets of yesterday? The decadent school had first read us a lecture on the collapse of Christian culture at the outbreak of the World War. These we might have discounted; for most of them it did not call for much penetration to discover a championing of world issues conceived in direct relation to selling their literary wares. Next, our ears were rattled by the drum beating, proclaiming the inherent virtue of the war to end all wars. Never has a hope or an assumption been more thoroughly belied. War of itself can never be a curative, constructive agent; but it was the Peace Council that gave the death blow. Passion, national and racial prejudices, duplicity, trickery, competitive struggle for supremacy, I-yield-to-you and you-yield-to-me policy, was a fair cross-section of the statesmanship brought to the peace chamber at Versailles by the Big Four. The terribly serious moment of the event, an historical recollection of the Vienna Congress, all went unheeded. Impossible alliances, new enmities, insupportable economic conditions for newly bounded states, with an ugly determination of the loser to avenge what appeared stupidity, if not injustice. Now when the dark clouds of unrest are ominous, almost insuperable obstacles are in the road. A ray of hope seems to appear in connection with the effort at financial stabilization, that is, the recognition of the fact that to make it successful, economic nationalism and trade rivalries have to be curbed. The realization of this at London is something gained.

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WELCOME that is sincere and that is hearty is awaiting Cardinal Pacelli, Secretary for State of Vatican City, when he steps from the *Conte di Savoia* to American soil. The welcome will surround him wherever he travels in our country. He comes

as a Cardinal, as one close to the mind of the Pope, to whom Christ has entrusted the guidance of the spiritual realm of His Kingdom. Reports from Rome state that the visit to the United States is of the same nature as the vacation visit His Eminence intended to make into Switzerland. The newspapers, of course, will not accept such a simple explanation. A Papal Secretary of State must be enveloped in rumors, and a visit to this country must be regarded as something most curious and spectacular, in the diplomatic and the journalistic mind. We trust Cardinal Pacelli may partake of our respectful hospitality without being subjected to our intrusive questionings and suspicions.

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CHILDREN are allowed by law to attend the movies in New York City without an accompanying parent or older companion, when they have arrived at the advanced age of *eight*. The movie houses, however, must supply chaperones for these little ones when they go inside, one chaperone to a theater. The children sit in the dark for five hours (they always stay for two shows) and watch pictures like *San Francisco* in which a bad-mannered bully who settles every argument by punching somebody, including a priest, in the nose, is offered to them as a hero. They clench their little hands in horror while they watch an earthquake enacted in most realistic detail; toppling buildings, falling rocks, screaming women, bleeding men, confusion, jangle, disorder, howls, noise. And then they go out into the street with blinking eyes, thread their way home precariously through the dangerous traffic, eat their supper (it is hoped), go to bed and sleep (it is hoped), and dream pleasant dreams.

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WHAT happens to a Catholic people deprived of adequate instruction in Christian Doctrine is written large in the annals of mass apostasy. Roused by the appalling danger to our Faith and to the life of the Church itself in our country by the presence of hundreds of thousands of Catholic children growing up in ignorance of their religion because of scattered parishes, attendance at secular schools and parental carelessness and helplessness, the Episcopal Committee on the Confraternity of Christian Doctrine, of which the Most Rev. Edwin V. O'Hara, D.D., Bishop of Great Falls, is chairman, planned the exceptionally organized and competent National Catechetical Congress held October 3 to 6 of this year in New York City. The Congress has now become an integral feature in the life of the Church in this country. By means of its discussions and exhibits, exchange of thought and methods is provided for all those persons, priests, Religious, or laity, who are charged with the practical problems of teaching Christian Doctrine to the young. Out of the Confraternity's activities have developed in our times practical aides and technique that go to the root of the most baffling difficulties in the catechetical field. The attendance of seventy-five speakers and some 3,000 delegates at the Congress mark it as strategy in the vast campaign of Christ.

FASCISM OR COMMUNISM: WHICH THE GREATER DANGER?

And what are the means to combat both

JOHN LaFARGE, S.J.

ANYONE who attempts to discuss before an American public the subject of Communism will inevitably be asked the question: "Which do you consider the greater danger, Fascism, or Communism?" To which his answer will probably be: "I consider them both a serious danger; both equally alien to the spirit of our people and our Constitution."

Such an answer while it may tide over a temporary difficulty, in reality satisfies no one. Since Communism and Fascism approach us from entirely different angles, they cannot be treated with complete indifference any more than in a battle you can avoid some estimate of relative importance between an airplane attack and a cavalry onslaught. Some philosophy, however rough and ready, of merits or demerits must be constructed if you are to act intelligently.

The question as it stands, is really meaningless. To put meaning into it let us make an attempt at definition. The "danger" that most people have in mind is the danger to our liberties, such as they exist under our present social order and are guaranteed by our system of democratic government.

As frequently used, Fascism signifies anything you want, as long as it is not openly favoring Communism. Communists in Toronto call the Quebec Catholic social program "Fascist," or to be more precise, a Fascist "hellbrew." Even the J. O. C., Catholic working-youth organization, while "not avowedly Fascist," is "solid Catholic reaction masquerading in radical gear." In this ideology, Dorothy Day, Peter Maurin, and the *Catholic Worker* must be Fascist, since they refuse to deny the right to private ownership and insist upon recognizing God and religion. But such a doctrinaire use of the word is merely begging the question.

For Americans, Fascism in the proper sense, Italian *fascismo*, the existing system in Italy, is not what is meant by "Fascism" when we compare it with Communism as a menace to our American liberties. As its Leader has repeatedly said, Italian *fascismo* is not an article for exportation, and we are not likely to see the United States share the fate of Ethiopia.

Personally, I think we ought frankly to repudiate the word, used in these loose senses, bag and baggage. An uncertain terminology used in the highly

dynamic field of social science, is as much an influence for evil as a blood clot wandering around the human arterial system. Let us say clearly what we mean and not veil it in obscure and indeterminate *isms*. Most people understand by "Fascism" one or the other, or all, of the following things:

1) *a regime of violence*, substituting physical might for right in the settlement of human affairs, as in the field of industry or race relations;

2) *economic reaction*, the concentration of wealth in the hands of a few and the exploitation of the poor and socially weak;

3) *a totalitarian state*, presumably embodying in its policies both violence and reaction.

Our question, from the standpoint of American liberties, is: are we actually more threatened by the installation of such a regime of violence, economic reaction, and state centralization or totalitarianism than we are by that system of atheistic collectivism which we term Communism?

Fascism, as above described, can happen here. A good deal of it has already happened. There is an overwhelming movement towards centralization in government, which bids fair to persist, regardless of party regimes. Violence is growing, not diminishing, as seen from the continuance of lynching, the Black Legion murders and other manifestations. Economic power still remains in the hands of the few, and is increasing in tenacity and determination to crush all opposition.

Once such a regime of violence and concentration is in power, have we any more guarantee that it will respect religion and the institutions of Christianity than does Communism? Hateful as is the persecution of the Church in Communist-ridden Russia, Mexico, and Spain, it does not exceed some of the refined species of mental and social anti-religious pressure that are practised in Nazi Germany.

Yet our Holy Father, Pope Pius XI, refers unequivocally to Communism as "the greatest danger" of our times, and exempts no country, not even the United States, from the universality of that statement.

How can these two points of view be reconciled?

Far from being irreconcilable, they are but two aspects of one and the same picture. There is no

parity, no point of comparison between Fascism, in the sense used above, and Communism. Hence the question as stated is really an artificial proposal which assumes much of the answer that it seeks.

Let us suppose that the country should go Fascist, that the American people be subjected to a ruthless system of violence and political and economic concentration. Though such a development may take the form or symbolism of a flight from Communism, it is in reality but a movement towards it. Remaining within the circle, it needs but to develop itself to find itself precisely at the point from which it has apparently made the longest journey.

No Hegelian dialectic of thesis and antithesis is needed to show how this comes to pass. The Tsarist *okhrana* formed the model for the Soviet OGPU, an institution which remains unchanged despite the substitution of Mr. Yagoda for Mr. Menzhinsky, and now the supposedly "humane" Mr. Yezhov for Mr. Yagoda. A concentrated political regime, an all-penetrating police power, a universal paternalism, an economic feudalism will all find themselves much more at home under a Communist governmental system than they now are in this country. When the Soviet Government lets fly £1,000,000 in the open market at the first indication of an international stabilization agreement, it does so—regardless of whether any "threat" was intended or not—as a super-capitalist state using the highest weapons of high finance.

No matter how effective a regime of violence and concentration may be against Communism merely as an *organized movement*, as a party or a group of people trying to propagate a doctrine, it is as helpless as a straw man in a forest fire against the spread of the Communist ideology as such, the *doctrine* of materialistic expediency and of moral and religious despair. It is helpless, because it has no principles to oppose to a *principiell* denial of principle. You cannot oppose a doctrine, no matter how unreasonable or fanatical, with mere force, with no doctrine at all.

Hence, to come to the point, I regard Fascism as a danger not as contrasted with Communism, but because of Communism; because it is both the parent of Communism and its natural heir. Communism is born from the conditions which violence and exploitation have given birth to; Communism fits readily into the conditions of social and political control which violence and exploitation resort to in order to maintain their grip.

The fact that "Fascism" is a peril is no reason, that I can see, for minimizing the danger that is inherent in Communism. This latter is clearly pointed out by the Supreme Pontiff in his recent allocution to the Spanish refugees. Communism he says, has "relighted the flame of hatred and savage persecution." This has been accompanied by "a universal persistent and most astute propaganda." The menace of Communism is illustrated by the tragic happenings in Spain and "is all the more serious, more persistent, more active, by reason of a profound ignorance and a disclaiming of the truth, by reason of the truly satanic hatred against God and

all humanity redeemed by Him, all that concerns religion and the Catholic Church." This hatred of and opposition to religion and humanity are not accidents of Communism, but are inherent in its very essence, whatever worthy causes it may sponsor. As the Holy Father wrote to the Catholic working youth of Switzerland (J. O. C.), it "absolutely contradicts the teachings of the Church, in declaring that there is nothing above the material world, no God, nor soul, nor spirit; nothing in short of all that upon which the Christian structure rests."

For this reason, I cannot agree with those who would avoid any direct program against Communism. Even though the sources of the present disorder are to be found historically far back of Communism, in the abuses of the capitalistic system itself, Communism is a unique and absolutely definite phenomenon which follows, psychologically and historically, the course of all the principal heresies of the past ages of Christianity. There must be a clear and positive enlightenment, continual, universal, and persistent, as to the nature and origin of Communist doctrine, and the nature and development of the organized movements which spread that doctrine and keep it alive in the world.

But granting this, which no one who is not absolutely blind to current events can refuse to grant, I believe that the task that requires the major expenditure of our time, our energy, our intelligence, and our personal self-sacrifice as Catholics in the United States, is the direct combat against violence, unscrupulousness, greed, and the spirit of moral defeatism which you may call Fascism if you wish to, though I prefer to call it by other and less equivocal names. Our combat against this evil, which is merely Bolshevism under another title, is not by empty denunciations against "war and Fascism," but by the construction of a positive Catholic social program, which will exemplify not in theory alone, but in active remedies, concretely applied to existing social distress, the social mission of Christianity. Nova Scotia has blazed the path for one part of our continent; small groups are endeavoring to do what they can in this country. But as yet our accomplishments are not notable. And what are we actively doing to check mob violence?

To answer once more the question as to relative dangers. Inherently, as an ultimate danger, as the enemy that threatens our liberties and our peace, there is no question but that Communism is supreme, as would be the fleet of an enemy country. But immediately as the task demanding our *principal* (though by no means *exclusive*) attention on the social front, is our appalling weakness as to any positive, constructive social program. *Haec fac, et alia non omitte*, "do this, and do not let the rest remain undone," as Father Gillis is fond of quoting. While Spain's terrifying example warns us as to the enemy that sails to our shores, it also warns us as to the fearful danger of leaving our coasts, in the sense of social reconstruction, lamentably undefended. Although the enemy's guns are the actual menace, an unprotected coast-line calls for immediate attention.

NIGHT WATCH IN THE HOSPITALS

A ticker call may mean comedy or tragedy

JULIA CASSIDY

FIVE past seven, but already the insistent ticker resounds my signal up and down the corridors. I stop at the first telephone and call the office. The quick voice of Alice, the operator, informs me in one breath: "We are sending an emergency to 418. The relatives of the patient in 348 would like to see you before they go home. Dr. Long wants you to come to the Second Center chart room."

I am only one person, and so I go to 418. An emergency may mean anything. This one proves to be a pert miss who has diagnosed her own case as acute appendicitis. Fortunately the doctor arrives in time to save me from the necessity of comment.

The next few minutes pass rapidly as I usher the talkative and enthusiastic relatives of 348 to the elevator, before hastening to Second Center.

Nearly an hour later I stop at Larrie's room. Nineteen-year-old Larrie, a brilliant student nurse, who has contracted a rare blood disease for which no cure has been found, lies in 201, waiting for death. One day she tosses in delirium, the next she is knitting a yellow sweater with hands more transparent than the needles they hold.

Today has been a good day, she tells me, and we chat happily for a moment, passing on odds and ends of hospital gossip. But I notice new shadows under her eager blue eyes, and deeper lines of pain around her young lips. Larrie, the inspiration and the heartbreak of the hospital, will not be here much longer, I think. Suddenly I am choking and inarticulate. I quickly say "Good night, Larrie," with only the suspicion of a break in my voice.

Pediatrics is my next stop. The youngsters have been in bed since six o'clock, but here and there I hear a restless voice demanding a drink of water as I pause to tuck in a blanket. Gerald, the little heart case, is wide awake and tells me shyly that he has a secret for me. He is keeping one of his baby teeth covered with water in a paper cup: "If you keep it over night," he says, "the fairies will leave a dime in its place, or at any rate they always did at home." I pronounce that a splendid idea, at the same time making a mental note that I must get the tooth out of the cup before morning and put in a dime.

Thus, grave and gay, some at double-quick time, some leaden footed, the hours slip by. It is almost

morning. As I pause by an open window to breathe in the fragrance of fresh, dew-scented air, the ticker bursts into a frantic staccato—like a telegraph instrument gone mad. With quickened pulse, I call the office. "They want you on Pediatrics right away—336."

Not stopping for an elevator, I rush down the back stairs and into 336. Two student nurses are bending over the little bed. Even before I enter the room I know what has happened. Margie is gone. Golden-haired, three-year-old Margie, whom an all-wise Creator saw fit to make with an unbelievably beautiful body but a pathetically inefficient heart, has spent her last night on earth. One student nurse is in tears. "I was giving her a drink," she sobs, "and all at once she just slumped in my arms."

Once again there is nothing to say. We give stimulants, call doctors, but these are all useless gestures. Margie has slipped beyond our reach. The first shy sunbeam steals in at the window and comes to rest on the little white bed. It touches the crumpled baby hand, the sleeping cherub face, the tangled curls. Beautiful and fleeting, how like it is to the brief episode of Margie's life. And how powerless we are to stay its passing!

Now up and down the corridor, the children are stirring. Like young roosters, they are awake at the first ray of light, eager to start the day. Billy is beginning his morning song, *There's an Old Spinning Wheel in the Parlor*, his childish treble making the melody incredibly sweet.

I remember Gerald's tooth and go in to see if he is awake. He is sitting straight up in bed, both hands clutched close together. When he sees me, his words tumble over each other with eagerness. "The fairies did come," he carols, "and brought the dime. See, here it is, and my tooth is gone. I was a little bit scared fairies wouldn't come to hospitals, but they did."

Fairies and sleeping cherubs, exhausted doctors, courageous girls, and anxious relatives—what a curious medley this night has been: But I will cling to your faith, Gerald. Fairies do come in the night. If they did not, we who watch in the hospitals of the world from sunset to sunrise might not love this exciting, saddening, amusing life as irrevocably and completely as we do.

THE ALCAZAR REPEATS PAMPLONA

Ideals and perspectives in the Spanish war

JAIME CASTIELLO, S.J.

THERE is something wonderfully beautiful about a tradition of heroism. Aragón or Toledo; 1521 or 1936; what matters? The time and space is different; the spirit is the same.

In the year 1521 Charles V being at war with France, "the citadel of Pamplona was held in siege by the French. All the other soldiers were unanimous in wishing to surrender on condition of freedom to leave, since it was impossible to hold out any longer; but Ignatius so persuaded the commander, that, against the wishes of all the other nobles, he decided to hold the citadel against the enemy. When the day of assault came, Ignatius made his confession to one of the nobles, his companion in arms. The soldier also made his to Ignatius. After the walls were destroyed Ignatius stood fighting until a cannon ball of the enemy broke one of his legs and seriously injured the other. When he fell, the citadel was surrendered."

The above quotation is taken from the *Autobiography* of Ignatius Loyola. The following facts from the current American press.

On July 31, the Red radio station of Madrid announced that 10,000 workers under General Riquelme were attacking the Alcázar of Toledo, defended by Commandant José Moscardo and 1,400 military cadets. On August 4, sixty four-inch shells were blasted into the fortress by Communist artillery. On September 5, the calibre of the Red guns was up to six inches. On September 7, the ancient fortress "was being pounded to bits." The explosions were "so terrific that watching from a distance of 100 yards a reporter had twice been knocked down the stairs."

On September 9, after repeated requests a Communist officer was admitted to the Alcázar blindfolded. He came to beg the besieged to surrender. "No surrender," was Moscardo's answer. But he asked for a priest to hear their confessions. The priest was let in blindfolded and heard the confessions of the garrison. On September 17, at 6.15 a.m. about four tons of dynamite and other explosives were detonated under the walls of the fortress. "To make the assault safer artillery poured a fifteen minute barrage into the clouds of dust." Then 1,500 Communists charged into the ruins. They were greeted with a devastating machine gun fire. The

Reds turned and ran. In the meanwhile the women and children in the Alcázar were daily being exhorted by the Communists to leave the fortress. Again and again, back came the answer from the women themselves: "No surrender."

A few days later, Russian Communist cameramen having arrived to film the taking of the Alcázar, the walls of the fortress were squirted with gasoline and then set on fire. The Reds charged but a cloud of white sickening fumes overcame them and they were driven back. Reporters reckon that during the two months of the siege 6,000 three-inch and 4,000 five to nine-inch shells had been poured into the walls of the most historic fortress in Spain. The Spanish cadets under Commandant Moscardo had not surrendered.

The spirit of Pamplona is not dead in Spain. Ignatius and Moscardo preferred death to dishonor; both wanted a priest; both acknowledged that they were sinners and both confessed their sins. Neither of them thought that he was a saint but just a mere *hidalgo y cristiano*, just a simple Christian gentleman who is not afraid to die, not indeed for any sort of principle, but for the right sort of principle: for a Christian ideal and a Christian tradition.

It is most important at the present crucial moment for Spanish history and in general for the whole of Christian tradition in Europe and the world, that Catholics do not mix up the real fundamental issue of the civil war in Spain. It is not claimed and has never been claimed that the Nationalists are one hundred per cent saints and the Communists one hundred per cent sinners. The fact of the matter is that in this war, sinners are fighting sinners. But for a very different ideal.

Briefly, the issue is the following. On the one hand we have the Spanish nationalist party which is made up of the landed peasants (very numerous in certain parts of Spain), a very large section indeed of the middle class, the gentry, and the aristocracy. On the other hand we have the anti-clericals, the Freemasons, the Socialists, groups of the Catalan and Basque nationalistic parties, and finally the Anarcho-Syndicalists and Communists who are controlling the entire movement.

An American in Barcelona described the reign of the Communists in that city as the reign of the

"sewer-rats." The Spanish Reds are the sort of unhappy, totally dehumanized human beings, which one may meet in any large industrial town, whether of Brazil or Bohemia, men with an ephemeral factual knowledge but with no culture whatever. They have nothing in tradition, nothing in property, nothing in religion, and they are most anxious to share that nothing with everyone. Because God has been rooted up from their hearts, they show the normal qualities of godlessness, so accurately described by St. Paul in the first chapter of his *Epistle to the Romans*: *Sine misericordia et sine foedere*, they are without pity, without mercy, without fair play of any kind. They go through the same tedious process of butchery, lust, lying, and calumny which they have consistently employed in Russia and in Mexico and which seems to be their peculiar trade mark.

All that has been amply shown by their doings in Spain during the last few months. But the question remains: how is it possible that such men should exist in such numbers in a Catholic country like Spain? Here is the crux of the question. When all allowances have been made for human free will (which after all can be bad if it wants to) and for Communist propaganda (undoubtedly most active for years), it still remains that economic liberalism has wrought the same social havoc in Spain that it has produced in other countries. There is no denying that the Spanish Nationalists, as a leading class, have great responsibilities. It is not the first time that a writer in this review acknowledges that the Spanish Nationalists have been guilty of social listlessness, selfishness, laziness. But let us not forget that a very similar responsibility weighs heavily on the ruling classes of all countries. Communism, the whole world over, is the scourge of selfishness and greed.

It is perfectly clear, then, that the fight in Spain is between sinners and sinners, not between angels and sinners. The gallant troops under General Franco could very well cry out, as they fight the "sewer-rats" of Madrid:

Yea, we are mad as ye are mad;
Yea, we are blind as ye are blind;
Yea, we are very sick and sad
Who bring good news to all mankind.

But when all that has been honestly recognized there still remains an abysmal difference between the Nationalists and the Spanish Communists. Whereas Commandant Moscardo goes to confession, the leaders of the Communist movement, not only do not go to confession but give up much of their time to burning confessors.

Those on the one side believe in God, in Christian tradition, in everything that Spain has stood for through the centuries, and those on the other side are bent on destroying everything that Spain has ever stood for in history. On the standards of one side is the cross, on the banners of the other is the hammer and sickle of Asiatic slavery.

One must never forget that it is the cause, the final end, the ideal, which colors an enterprise, which gives it its moral quality. That there are sinners on both sides, we know perfectly well. Who

ignores it? Commandant Moscardo confesses it when he goes to confession. All that is a truism. And to mix up the whole issue by insisting on the fact that the Nationalists are no saints, is either miserable sophistry or unpardonable muddleheadedness.

Of course it might be claimed that if a good cause is defended by bad men, those bad men will ruin the cause that they are trying to defend. That is perfectly true. But are these Nationalists such bad men? Are intellectual leaders of the movement such as Gil Robles and Herrera (the editor of the *Debate*) just mere ruffians? Spain has always considered them as her greatest Christian social leaders.

Shortly after the beginning of the civil war the leaders of the Spanish Nationalist movement heard mass in the glorious old Cathedral of Burgos and having received the blessing of the Archbishop, proceeded to the tomb of the Cid and there knelt in prayer. Who is this Cid Campeador whose character is the stirring inspiration of the Spanish Nationalists?

Rodrigo Díaz de Vivar, the Cid Campeador, is the national hero of Spain in its wars against the Moors. He was a great fighter and more than that, a Christian and a man of principles. He would not acknowledge the authority of Alphonse VI until this monarch had sworn that he had no part in his brother's murder. Treated unjustly by his king, he remained loyal to the cause of his king. He was a man of honor who paid his debts to the Jews, even when he might have evaded them. He gave lands to his soldiers. He worked hard to win a dowry for his daughters. He cherished his two swords, Tizona and Colada, as a modern crack-pilot might love his best plane. He boasted that his beard had never been pulled by any man alive. Thus has Spanish tradition pictured him in the glorious epic of *Mio Cid*. The Cid believed in God, in authority, in principles, in private property, in justice to one's vassals, in family life, in honor. If that is the ideal of the men who are persistently called "rebels" by the American newspapers, then honest men will love these "rebels."

Mere pugnaciousness does not constitute heroism; neither does a grievance constitute justice. Otherwise many a pugnacious gangster with a grievance would be a hero and a just man. Besides grievances and pugnaciousness, something else is needed to make a cause good: its ideal. The ideal of Communism is anti-God.

Catholic art has pictured St. Michael fighting the devil and holding him down under his feet. If one turns the picture upside down, the devil seems to be holding down St. Michael. St. Michael seems the rebel and the devil the loyalist. Unfortunately that has been the case with many newspapers in this country. They have inverted the picture; they have mixed up the issues; they have distorted the entire perspective of the Spanish war. They have made the devil a loyalist and St. Michael a rebel. Blessed be the rebels when St. Michael leads them. Blessed be the spirit of the Alcázar which is the modern rendering of the spirit of Pamplona.

CATHOLIC COLLEGIANS AND CONSTRUCTIVE ACTIVITY

Facts contradict assumptions of some Catholics

IGNATIUS W. COX, S.J.

UNDER the caption *Questions*, there appeared in a recent issue of *AMERICA*, a letter which hypnotized me into fruitful hours of browsing on the meaning of "Student Constructive Activity." For the correspondent declares categorically in a universal proposition: "The students in them (Catholic colleges) are sadly lacking in constructive activity and the alumni fail to take any important part in their communities after graduation."

Of course, the term "Student Constructive Activity" opens up the whole question of the aims and purposes of education in general, and of Catholic education in particular. Is the activity of a student in an educational institution to be directed primarily to the student himself or to persons and things other than the student? Is the primary activity of the student to be directed to self-construction or to the construction, perhaps destruction, of everything else except self? Is the student first of all to discipline himself thoroughly before he disciplines the world, or is he to discipline the world first and himself last, if at all. These are pertinent questions, and in part as pertinent to this inquiry, I recall what a Harvard man, Philip E. Wentworth wrote some years back: "In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have freed themselves from the discipline of the church before they have learned to discipline themselves."

There are some educators left, and they include most of the Catholic educators, who believe that student activity should be directed primarily to the all-important task of self-discipline, intellectual and moral. However medieval, illiberal and unprogressive it may seem, these educators hold with Newman that the main purpose of the student is "by much effort and the exercise of years" to obtain force, steadiness, comprehensiveness, and versatility of intellect, command over one's powers and the instinctive just estimate of things as they pass before one's eyes.

These educators believe that the student is occupied with constructive activity when he applies himself earnestly to acquire languages, ancient and modern, sound principles of appreciation and criticism, ease, facility, clearness, and force in either

written or vocal self-expression, and the scientific spirit and method. It is still a greater task for constructive activity, when the student labors to acquire a philosophic framework by which all knowledge, in its more universal aspects, is integrated and explained. Writing on *The University in a Changing World*, Walter H. Kotschnig speaks sympathetically of the medieval university, and declares that "Professor Von Hildebrand's passionate denunciation of science 'without presuppositions' and his attack upon the various disintegrating forms of learning based upon this idea, will meet with the grateful understanding of many who do not share his Roman Catholic convictions. It explains the recent growth of Roman Catholic influence in the world of higher learning. . . ."

But for the Catholic, student constructive activity must aim also at some mastery of theology. As Francis Sheed said beautifully at the Denver Literature Congress: "It is impossible to have a Catholic education without a knowledge of theology, for education is consciousness of, and sensitivity to, being. As long as a man does not study lower forms of being in their relation to the absolute Being, he simply has no adequate ideas even of this world."

Thus briefly we have put what, in the view of the Catholic educator and the Catholic college, is in its primary sense "constructive student activity." In writing this I am well aware that *transfer* has been and is today a major educational problem. The student ought to be able to transfer his developing principles to modern vital problems, and progressively, as his education develops. If he has no principles, he certainly cannot transfer them to a right estimation of modern and vital problems. He will become, to borrow again from Newman, the victim of random theories and imposing sophistries and dazzling paradoxes which carry away half-formed and superficial intellects.

The real question raised by the correspondent's narrow interpretation of constructive student activity is the question of *transfer*, namely, of secondary constructive student activity. Here is raised a question of fact; Does the student in the Catholic College *transfer* his mental and moral discipline so as to bring them to bear on vital world issues? Is he engaged in constructive activity in the secondary

sense? I think a study of a year of issues of the weekly and monthly publications of a typical Catholic college will furnish the answer. Will this study show that the student in the Catholic College has acquired a certain degree of mental discipline and tone, and can apply these, in the words of Newman, with "good sense, sobriety of thought, reasonableness, candor, self-command and steadiness of view."

For the future of the United States, an interesting issue, some will say a vital issue, is the significance of campus activity in the American non-sectarian colleges. Here is in part an appraising of this issue by the student editor of a typical Catholic college weekly, under the caption, *Collegiate Journalism*:

We read through about twenty college newspapers every day. . . . Most college editors are big men. Once in control of a college newspaper they are obsessed with delusions of grandeur, imagine they have a voice in the affairs of the nation and become crusaders. . . . We know of a college daily which has had three different editors in the past three years. And changing with each editor's opinion, that newspaper has been Fascist, then Conservative and finally Communist. In other words, the newspaper does not express the ideals of the university, nor the outlook of the student body, but rather the personal beliefs of the editor. That cannot be helped in a great many universities where neither the faculty nor the students know exactly in what they believe. But in a Catholic College where the ideals do not fluctuate with the daily temper of the editor, there is a permanent norm.

But, pursuing this question of *transfer*, in the application of general principles to what AMERICA's correspondent would doubtless call vital issues, I have learned without exhausting the variety of subjects, that the students in one typical Catholic college considered in one way or another: Government and Business; Atheism; Juridical Power; Educational Angles; the Teachers' Oath; Race Discrimination; Child Labor; Neutrality. I find that they combined with other nearby Catholic colleges in two symposia on Communism and Mexico.

Along the lines of what seemed to be of special interest to AMERICA's correspondent as symbolic of real student constructive activity, namely, International Relations, War, and the Economic-Social question, what were the students of this typical Catholic college doing? I discovered an editorial by the student editor of the weekly entitled: *A Prayer for Peace*, in which the writer, calling attention to strained International Relations, appeals to the college authorities to set aside some time during the spiritual retreat for intercession for a just peace. This was done and the 1935 retreat was dedicated to World Peace. This called for another editorial, *Contrast*, to show what had taken place on a nearby campus in the name of peace. I also learned that the Catholic college students considered "Materialism and Neutrality," "It Can't Happen Here," "Ethiopia and the World Crisis."

With regard to the social economic phase of world conditions, I found that these followers of a Catholic liberal education engaged in debate, in speech, in writing, on such topics as: Communism; Fascism; A Living Wage; The Use of Wealth; The Principle of Solidarity; The Church and the Eco-

nomic Order; The Catholic Church and Labor. Moreover two instructors in the senior class of this typical Catholic College, with student collaboration, wrote an original modern morality play on social justice which was produced by the Senior class before a large audience. The play was printed and sent to every college in the United States and elicited, in many cases from non-Catholic colleges, words of sincere commendation. The written text of the morality play won from Cardinal Pacelli, the Papal Secretary of State, a letter in which he said in part: "The adaptation of the old morality play as the vehicle of instruction in the principles laid down in the Encyclicals commands itself to wide imitation and perfection and His Holiness prays that it may contribute to a better understanding and practice of the Catholic program of social justice."

What I have learned from my study is only partial evidence of the *transfer* of principles by Catholic college students to serious modern problems. It shows, however, that as a matter of fact they "are bothering their heads about vital issues." Other evidence could be offered in proof of the same fact from other sources. My labors also furnished evidence that the alumni of this typical Catholic College are taking an "important place in their communities after graduation."

Before one could approach scientifically the question raised by AMERICA's correspondent about the Alumni of Catholic Colleges, terms would have to be defined and qualifications admitted. There is no place for this here. However, anyone desirous of partial facts might page the National Catholic Alumni Federation and ask for the proceedings of their 1935 Convention, *Catholic Thought and National Reconstruction*. Or it might be more convenient to consult the *Commonweal* for January 31, 1936, under the caption, *In Defense of Man*. Easier than that, one might read in the very issue of AMERICA, in which the correspondent's letter appears the article by James A. Magner. Or if one prefers direct, to speculative action, a profitable study might be made of the composition of Father LeBuffe's Catholic Evidence Guild, which has done such effective work over the radio and is now doing effective work in preaching and teaching on the streets of the principal cities. More abundant facts and proofs of Alumni activities in a constructive way may be had by anyone who looks about him.

Even AMERICA's correspondent, I think, would admit the glaring insufficiency of the proof he adduces for the universal proposition that "the students in them (Catholic colleges) are sadly lacking in constructive activity and the alumni fail to take any important place in their communities after graduation." But a proposition may be true even though its proof be halting. I have been more interested in the facts of this matter than the proofs of the proposition. The facts contradict the proposition. It would seem, therefore, that the letter was dictated by a presupposition, if not a prejudice. Unfortunately, the same presupposition is illogically held by many Catholics. And a presupposition is of all things one of the hardest to down; not infrequently it develops into a psychological state.

WITH SCRIP AND STAFF

SOULS POSSESSED. SOME REJOINDERS

THEOLOGIANS may differ as to the possibility that the living may be possessed by lost human souls, as well as by evil spirits. The Pilgrim, however, would like to have more light thrown upon this question. For the sake of the integrity of our concept of God's Providence with regard to the different orders of created intelligences, are we to believe that the living, and innocent living persons at that, can be entered into and controlled by the spirits of men and women who once lived upon this earth? Such authorities as I have explored seem opposed to such a belief.

Diabolical possession is an historic and a doctrinal fact. There seems to be sufficient evidence that it occurs today, particularly in pagan countries. Certain extreme alleged psychopathic cases are difficult to explain without admitting some preternatural agency. But to admit the direct intervention of human souls is another matter.

The Pilgrim's mention of Father Bandini's pamphlet charging doctrinal errors on this point to the author of *Begone Satan*, describing the alleged case of diabolical possession at Earling, Iowa, elicited the following criticism from Dr. John R. Dundon, physician and surgeon in Milwaukee:

Your endorsement of the flippant "Angels on Horseback" in AMERICA, (September 19), calls for specific mention of doctrinal errors in *Begone Satan*, in an early issue of "the voice of cultured America" with sober comment on the same. As the editor of *The Register* (August 30) indicated, the Rev. Bandini has not demolished the possibility of lost human souls possessing the lady. The experience of modern exorcists indicate that this phenomenon is of frequent occurrence. . . .

Begone Satan is a response to the demand of a public responsive to Revelation. Until an edition is available in perfect English, it is serving a good purpose in advertising the potentiality [ability?] of the clergy to relieve souls of a pitiful affliction. It has also acquainted us with a tendency of the clergy to sell their birthright to the psychiatrists. It has further acquainted us with an exorcist with the insight of St. John of the Cross.

Dr. Dundon can rest assured that the Pilgrim has an open mind on this subject. Not only is he ready to examine theological proof of the possibility of lost souls possessing living human beings if such be forthcoming, but he is ready to join the Doctor in denouncing any tendency on the part of the clergy to minimize their grace of state.

Nevertheless, my conviction remains, and is heightened by a re-reading of Father Vogel's pamphlet, that the circulation of such totally uncritical literature concerning a highly sensational topic, seasoned with dubious propositions, discredited

anecdotes, and logical *non-sequiturs*, will bring the birthright of the clergy into ridicule rather than strengthen it in the minds of the majority of the faithful. And where a purely psychiatric explanation can be found, it is as harmful to ascribe psychic disturbances to diabolic intervention as to do the opposite. The appetite for the marvelous is a dangerous dog to unleash. Judas Iscariot acting in person in Iowa, Leo XIII thrown into a trance when he composed the prayer to St. Michael, and Satan prophesying Anti-Christ's coming in 1952-55 are enough to befuddle any imagination.

For remarks in a previous issue concerning Father Coughlin, the Pilgrim received praise, and as he expected a certain amount of blame. Praise being cheap, I only mention that one of the most aggressively active Catholic laymen that I know in the cause of social justice writes: "Just what you envision with respect to the inarticulate Catholics will become reality. . . . Thanks for the kindness, the force, and the clarity with which you put it."

Writes a Jesuit: "The Pilgrim laments the fact that Father Coughlin has not interested himself in the colored problem. Father Coughlin laments the fact that nobody seems to be interested in the money problem; especially among the clergy. Father Coughlin's Union is 'union for the employed and unemployed, for the old and young, for the rich and poor, independent of race, creed, or color.'"

A priest congratulates the Pilgrim for praising Father Coughlin, and adds:

Your fear that Catholic leaders will, because of Father Coughlin, be even more timid than formerly, is well founded. However I would not blame him for that. I would blame those leaders who have not heard nor read him with an unbiased mind, or who have not read nor heard him at all.

Your concern over Father Coughlin's supposed hushing of the Negro question is understandable. However, he begins and ends many of his radio talks with beautiful descriptions of the universality of Christian charity. . . .

Others, including a colored correspondent, have taken the pains to point out to the Pilgrim the broadmindedness of certain of Father Coughlin's utterances. Such testimony is welcome as it adds to the treasury of contemporary Catholic utterances on the practical application of the universality of the Church. Nevertheless the Pilgrim has not yet found that Father Coughlin's explicit sayings on this point are in proportion to his explicit statements on many other things besides matters monetary. Nor is his conviction changed that Father Coughlin has done serious harm to the very cause which he undertakes to defend by his association with the personalities and issues of partisan politics.

THE PILGRIM.

MAN-MADE LAW

EMERGENCY, the Supreme Court has assured us, clothes no government with new authority. Under the stress of circumstances, a government may, of course, find itself possessed of rightful powers hitherto unsuspected. To use a homely comparison, an emergency may put a government in the position of the pursy gentleman who, until an angry bull pursued him, did not know that at one graceful bound he could clear a five-foot fence.

Ours is a government by law, not by men, even by men clothed in the robes of office. When a Government may declare an emergency and grant itself the authority to enact legislation to put down the emergency, we have the custom which Russia and Mexico have made familiar, and a Constitution is useless. Even good faith cannot hallow the transgression of the fundamental law. Further, if Governments can assume authority for good purposes, as they claim, they can also assume authority, and have frequently assumed it, for bad purposes.

Great Britain is now passing through a stage which marked our progress, if we may say this without offending our Republican brethren, in 1933 and 1934. In a public address on September 19, Lord Hewart, England's Lord Chief Justice, strongly criticized the system which has grown up of late of permitting Government departments to frame regulations with the force of law, and this without supervision by Parliament. This system he denounced as "the unchartered pretensions of bureaucratic assumption." Regulations had been made in bewildering numbers, a practice which he scored in language which recalls the winged words of Mr. Justice Brandeis on discovering that no one, not even the Solicitor General, could inform him where certain regulations, with the force of law, affecting the oil industry, could be found, or whether they, in fact, even existed. What was worse, in Lord Hewart's opinion, was the custom of providing in these man-made "laws" that "they shall not be adjudicated upon in any court of law in proceedings of mandamus, certiorari, prohibition, case stated, or otherwise." This was nothing but "anonymous and sheltered officialism" striving to deprive the public of the protection of the courts.

Having troubles enough of our own, we do not presume to say in what manner this sheltered officialism shall be cast into exterior darkness. But we are probably free, at least for some time to come, of legislation which on pretext of protecting the common good forbids appeal to the courts for the protection of natural rights. We are well aware, of course, that the appeal is often misused; still, the attempt by Congress to destroy a constitutional right is not to be contemplated with equanimity. In any case, if we must choose between five men on the Supreme Bench, and five men in Congress, we will take, despite the plea of a prominent politician, the Bench. For "judges," to quote Lord Hewart, "have not the slightest personal interest in the matter." Politicians in Congress commonly have.

EDITOR

BALLOTS OR BULLETS

NEXT month the American people will go to the polls to exercise one of their highest rights, that of choosing the President and Vice President of the United States, and members of Congress. It is a right, but at this juncture it is well to think of it as a duty. We do not now face the alternative of bullets or ballots, but we soon may, if we are careless in our use of the ballot. As we remarked some months ago, to all correspondents, actual and prospective, seeking guidance, our answer is, "Use the intelligence which God has given you, and your conscience." Then (but not before) vote.

UNIONS IN THE STEEL

ORGANIZERS for the union advocated by John L. Lewis report "progress" in the steel mills. It must be admitted that Mr. Lewis wisely chose the field for his great experiment. To begin with, the Lewis union is the only type that can easily be co-ordinated with the industry. To end with, the mills have never been organized. They are a nut that organized labor has vainly endeavored to crack for years, for the operators have always been strong enough to foil them, if not by skill, then by force.

Hence the history of the industry has been marked by fraud and violence. The Homestead riots, more than forty years ago, are still remembered, and in the public mind they are the outstanding example of the extremes to which organized capital can go. Yet, compared with the long accumulations of injustice that have piled up quietly, surely, and without intermission, from the beginnings of the industry under Andrew Carnegie, the Homestead riots are but an incident.

The steel industry has been able to defy public opinion, and to carry on its profitable business with a minimum of interference by Congress and State legislatures. Its workers have become so accustomed to unfair treatment that even they are beginning to assume that the industry cannot go on under legislation designed to protect them as well as the public. It may seem mildly amusing to describe steel workers as dumb driven-cattle, yet the picture is substantially correct. The men have never been able to organize free unions to protect their

ELECTIONS TO CONGRESS

EVEN more important, in the judgment of many, than the election of a President, is the election of fit members of Congress. To any President, a Congress is at once a support and, if faithful to its oath, a wholesome check. The executive and legislative departments are independent; at the same time, they are co-ordinate, and should work together for the common good. The view has been advanced that since too many men of little ability sit in Congress, the control of Congress has fallen to a few party leaders. A partisan Congress is almost as bad as a partisan Supreme Court.

THE STEEL INDUSTRY

right to bargain collectively, and in the matter of work, wages, and periods of unemployment, they have been wholly at the mercy of the owner. We do not forget certain "rehabilitation" schemes inaugurated in some mills, schemes for which, incidentally, the public pays. But we know the low esteem in which they are rightly held by the workers; and, considered as steps to industrial justice, they are a mockery.

Nor do we forget the worker-representation plans which some mills have established. But the title merely hides a company union of the most unsatisfactory type. It cannot be too strongly stressed that as long as the employees are not permitted to organize freely, the industry itself cannot be stabilized in terms of industrial justice. The worker does not want paternalism; what he demands, and should receive, and be protected in exercising, is freedom. It may be true, as some steel magnates assert, that Steve Woziechowski, or any worker, is free to present his complaints. Perhaps he is, but he is not satisfied with the bare right to present them. What he wants is an organization strong enough to secure for them respectful consideration and, when necessary, redress of his wrongs.

That organization he does not possess, and he can never possess it in a company union. The parties to a contract must not only be free. They must be separate. But when the owner contracts with a company union, he does not contract with the men. He contracts with himself. He is the party of the first and only part.

THE SCHOOLCHILD'S HEALTH

YEAR by year, the school takes over duties once thought to belong to parents exclusively. The fact may be viewed with grave concern, but whether we approve or condemn, it is a fact to be reckoned with. Much of the change is inevitable. Parental functions are taken over by the school, simply because parents will not or cannot, in this twisted age, exercise them properly. In the transfer, parental duties, as well as parental rights, are apt to be forgotten.

An outstanding example, although by no means a new one, is found in the complete course in religious instruction offered by the Catholic school. To provide for the religious welfare of the child is emphatically a parental duty and, theoretically, the school should merely sustain and supplement the teachings of the home. But experience has shown that few parents have either the time or the ability to give the child an education in religion that is adequate. Hence, today the task has been taken over by the school.

With the purpose and, on the whole, with the achievement of our schools in this field, no fault can be found. With few material resources at their command, they contrive to offer to more than 2,000,000 boys and girls a complete training in religion and in morality, and at the same time, they care for the child's intellectual progress. In one respect only are many Catholic elementary schools defective. Is enough attention paid by them to the health and physical well-being of the pupils entrusted to them?

A real duty must here be considered. Canon 1113 reminds us that parents are under a grave obligation to provide for the "physical" training of their children. In the *Encyclical on Christian Education* Pius XI writes that the obligation of parents "includes not only religious and moral education, but physical and civic education as well." The whole child, his body as well as his soul, must be cared for, primarily by parents, but also by the school, acting as their deputy. The Pontiff warns us against certain excesses, such as too much stress on "athleticism," not to condemn physical training, but to show that over-emphasis is apt to destroy "genuine physical training." The teaching of the Encyclical is perfectly clear.

If we seem to be laboring the obvious, it is because we are aware that in some Catholic schools the child is not treated as a human being. The school director who successfully blocked the appointment of a school physician, with a corps of nurses to aid him, on the ground that this would cause the children to place the interests of their bodies above the interests of their souls, is still with us. The atmosphere of the school which he conducts would be admirably adapted to young-eyed cherubim in search of an education, but it does not fit in with the needs of these growing boys and girls, all children of God, but without wings. Many of these children come from poor homes in which sanitary conditions are not ideal, and in

which proper food is never plentiful. They bring with them to school many physical defects which are easily curable, but which if neglected will have a bad effect not only in the physical, but also in the intellectual and moral orders. It is not Christian, but wholly censurable for us to stand aside, and say that the physical care of these children is no concern of the Catholic school.

At a medical congress held in New York last week, Dr. Austin Hayden, an authority in his field, spoke on just one form of physical defect which is becoming very common. For one person born deaf, one hundred gradually become deaf because of diseases and defects neglected or not properly treated in childhood. Only two States, Minnesota and New York, require ear tests annually for school children, as well as eye tests. Probably the commonest cause of retardation is found in the inability of the school child to see or hear clearly. In many cases, the defect will not be noticed by parents or by the teacher until it has brought on a condition that is incurable, or only partly curable. Another handicapped child has been born, another future charge upon public or private charity, perhaps another social defective.

We do not ask that every parish school be at once equipped with a gymnasium and instructors, and with a medical and nursing staff. Were that possible, we should thank God, but it is not possible. Yet it is not excessive to ask from our elementary and secondary schools intelligent co-operation with the local health authorities. As a rule, the authorities are willing to provide physical examinations, under conditions acceptable to us, and to give other service that is most valuable to the school, and to the children.

CATHOLIC RABBITS

INCIDENTALLY, why should not every Catholic school be equipped with a gymnasium, a medical and nursing staff, and other health facilities? There does not seem to be much justice in the programme which confines these conveniences and necessities to the State-controlled school. Children are children, even though they "unfortunately" happen to be Catholics.

The answer commonly given is that the States are forbidden to use public money for the benefit of schools conducted under religious auspices. The answer is wholly without merit. As Arthur T. O'Leary has remarked, in his argument on the New York school-bus bill, "the argument that bars a child from riding in a tax-paid bus to a school where religion is taught, bars the same child from walking on the tax-paid highway to the same school."

The correct principle was laid down when the Supreme Court of the United States upheld a law passed by Louisiana, under which the children in Catholic and other schools, not supported by the State, were supplied with free textbooks. The Court held that here the beneficiary was not the school, but the child and his parents. Hence the child and

his parents could plead the benefits of this legislation, not as a favor or privilege, but as a legal right.

The same principle is applicable to gymnasiums and other facilities supplied at public cost for the welfare of children of school age. To exclude from these benefits children whose parents exercise the constitutional right of choosing schools which teach religion, is rank injustice. When Catholics are penalized for refusing to patronize schools which they cannot in conscience patronize, they are in fact penalized for their religion despite the Constitution, State and Federal.

What we need is leaders who will demand, and continue to demand, that money taken by the State from all the people for educational purposes, shall be used for all the children at school, excluding none. These shocking inequalities will continue as long as we Catholics meekly permit ourselves to be taxed and penalized simply because we are Catholics. As a race, we are a race of rabbits.

GOOD RESOLUTIONS

GOOD resolutions are confined by most of us to New Year's Day. To turn over a new leaf is the custom of the country, and we conform to it. By January 8, some of us have closed the book, and the new leaf turned with high courage is no longer visible. It is fairly easy to be good for a few hours, but not so easy to be good for a week, and much less for a month or a year. But sanctity calls for perseverance.

That is why masters of the spiritual life exhort us to examine our good resolutions frequently, and to take ourselves to account. "Be ye renewed in the spirit of your mind," writes St. Paul to the Ephesians, in the epistle read on the Nineteenth Sunday after Pentecost, "and put on the new man." But St. Paul is not content with an exhortation couched in general terms. He shows his disciples at Ephesus how to examine their consciences. Their ideal must be justice and the holiness of truth, he writes, and then he goes down to such very commonplace topics as lying, anger, and theft! We are members, one of another, he writes, and these sins are a fruitful source of untold domestic unhappiness and public woe.

It is not polite to accuse a brother of lying, but perhaps we can accuse ourselves. Theft is not customary among people who have trained their pickers and stealers and have brought them into subjection, but anger, it must be confessed, is not unknown. Of course, some of the world's greatest misfortunes, war, for instance, are caused by lying, stealing, and anger, but we are holding up the mirror to ourselves. Let us think, rather, of the domestic wars which our want of self-control begin and foster. Here we can find matter for a good resolution, not on January 1, 1937, but today. The kindly man is an eloquent apostle, but the man habitually uncharitable, helps to defer the coming of the Kingdom of Christ. What manner of man am I?

CHRONICLE

ROOSEVELT ON COMMUNISM. Making his first political speech of the present campaign, the President most emphatically denied that he was in any way allied with Communistic interests and that his policies were a drift toward Communism in the United States. The address was delivered at Syracuse on September 29 at the close of the New York State Democratic Convention. He declared that Communism is not an issue and not a controversy between the two major parties. He appealed to his heritage and his record at Washington to show "a simple, clear and consistent adherence not only to the letter but to the spirit of the American form of government." In explicit terms he asserted: "I have not sought, I do not seek, I repudiate the support of any advocate of Communism, or of any other alien 'ism' which would by fair means or foul change our American democracy." After recalling the fears and the appeals of the rich and poor in the crisis before his election, but particularly in 1933, he protested that he had faced the danger of social unrest and had conquered it. He blamed the former Republican Administration for conditions leading to revolution, and asserted: "We were against revolution. Therefore, we waged war against those conditions which make revolutions—against the inequalities and resentments which breed them."

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LANDON'S STATEMENTS. Following his Des Moines address, Governor Landon made another appeal for the farm vote in his Minneapolis speech on September 24. The reciprocal trade agreements made by the administration with eight foreign countries have hurt rather than benefited the farmer, he stated. They have destroyed the foreign markets and lowered prices through foreign competition. He pledged his party to protect the American market for the American farmer. He developed the topic of benefit for the farmer in seven Wisconsin speeches. In Madison, he denounced religious and racial intolerance, declaring: "We must ever remember that academic freedom, religious freedom, political freedom, and freedom of opportunity are all bound up together." At the Milwaukee Auditorium, he expressed the belief that the Social Security Act of the Roosevelt Administration was "unjust, unworkable, stupidly drafted and wastefully financed." He declared against the Federal Government forcing the States immediately to enact unemployment insurance statutes. His plan included State experiments with surer progress. He pledged amendments "to provide for every American citizen over sixty-five the supplementary payment necessary to give a minimum income sufficient to protect him or her from want."—On October 1, Alfred E. Smith asserted the Roosevelt party had ceased to be Democratic and declared himself for Landon.

FATHER COUGHLIN'S ADDRESSES. Excerpts from his speech at Cincinnati, on September 24, were singled out by Archbishop McNicholas. Making it clear that he had no prejudice against Father Coughlin and offering no statement for or against the Republican, Democratic or Union parties, he declared: "I am insisting as a public moral teacher that Father Coughlin transcends bounds if he made the statement attributed to him—that President Roosevelt is anti-God." Referring to the statement about bullets being necessary when ballots are useless against a dictator, the Archbishop feared that "Father Coughlin gives the impression that he appeals to force. In doing so he is morally in error." Bishop Gallagher, of Detroit, believed that "Father Coughlin was obviously answering a hypothetical question concerning a Communist dictatorship, something which would be impossible here." He was quoted as declaring: "There never was a rebuke from the Vatican to Father Coughlin." In Philadelphia, before the Tri-State rally of the National Union for Social Justice, Father Coughlin reiterated what he said in Cincinnati.

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HEROIC TOLEDO. The fall of Toledo and the rescue of the garrison of cadets and Civil Guards defending the Alcazar, which had been shelled, gassed, and dynamited during a siege of seventy days, featured the principal events of the week in Spain's civil war. General Francisco Franco, who has been appointed Commander-in-Chief of all the Nationalist forces, addressed an ecstatic gathering of soldiers and civilians on the ruins of the old fortress, and characterized the defense as one of the outstanding feats of modern heroism. His announcement that Madrid was their next objective was greeted with resounding cheers that echoed through the ruined vaults of the Alcazar. Consequently all major fighting has now been concentrated on the Madrid section, where the Nationalists have continued their rapid march up the Tagus Valley. The immediate objective is the two remaining rail connections with Madrid. Government reinforcements, hurriedly conscripted in the city and its vicinity, were rushed to Aranjuez in an endeavor to keep open the last line of rail communication with Valencia and Barcelona. Indications, however, pointed toward an early collapse of the present Madrid Government. The blasting of the dam on the Alberche River, which flooded the Talavera plain, and sought to retard the progress of General Franco's army, was an open acknowledgment of inability of the Communists to meet the Nationalist forces with any hope of success. Dispatches of war observers on the front reported, at this writing, that Madrid would be completely surrounded and forced to surrender within a few days.

STABILIZATION AGREEMENT. The French Cabinet announced on September 26 that the gold content of the French franc would be reduced on September 28 about one-third, from 65.5 milligrams of nine-tenths fineness to a figure between 49 and 43 milligrams. At the same time an international monetary agreement between France, Great Britain and the United States was made public as the result of long and secret negotiations between the three Governments. Secretary Morgenthau, speaking for the United States Treasury, issued a statement which affirmed a common desire of the three Governments to safeguard peace, to maintain the greatest possible equilibrium in the system of international exchange; he welcomed the French decision; he announced the United States' intention to use what resources are available to stabilize exchange, and invited the cooperation of other nations. To obtain legal authorization for the devaluation of the franc, the matter was submitted to the French parliament. The first article of the bill, reducing the value of the franc, was passed by both Houses, but other clauses met with serious opposition and the debate took on a political and highly passionate turn. Revisions made by the Senate were rejected by the Deputies. From the Right side came warnings that the Government must practise severe economy instead of the program of expenditure to which it was committed; and the Popular Front, on which M. Blum's Ministry rested, was threatened.

INTERNATIONAL REACTIONS. The action of France and of the two nations associated in the stabilization operation was welcomed in Great Britain, as well as by the League of Nations, which took credit to itself for bringing about the agreement. Switzerland, which had held out all these years against devaluating, felt regrettably compelled to devalue about thirty per cent. The Netherlands made no announcement as yet. Italy was thought to tend toward devaluation but exchanges were kept closed pending study of the situation by the Government. Similar caution prevailed in Germany where Dr. Schacht, Minister of Economics, summoned the central committee of the Reichsbank.

SOVIET MOVE COUNTERED. An immediate test of the stabilization agreement came when, on September 26, the Russian State Bank gave orders to sell 1,000,000 pounds sterling "at best," that is, at any price. The pounds were immediately bought up by United States Secretary Morgenthau, using the resources of the stabilization fund at his disposal. In a subsequent interview, Mr. Morgenthau indicated his belief that the Russian State Bank was using this money to depress the pound and as an attack on the tripartite monetary understanding. Financial experts later explained the transaction as merely an exchange operation in the process of paying off certain Soviet indebtedness. Extreme resentment was expressed in Moscow over Mr. Morgenthau's implication, which seemed to have touched a sensitive nerve in the Soviet system.

NAZIS SNARL AT CHURCH. The recent pastoral of the Catholic Bishops of Germany pointed out the danger to the faith of millions inherent in the Nazi campaign to close Catholic schools and to paganize the youth of the Reich in Nazi institutions. The Hitler regime answered with a nationwide press assault on the Bishops for their support of Catholic education. The Goebbel-controlled newspapers screamed denunciations of the Catholic schools, said the Bishops should worry about Russia and Spain and not about the religious instruction of Catholic German youth. An American seaman, Lawrence B. Simpson, accused of introducing Communist propaganda literature into the Reich, stood in the prisoner's dock, heard the judge say: "Three years." The fifteen months he served without trial will be deducted from his term. Gazing at a throng gathered beneath him, Chancellor Hitler roared: "Democracy is a luxury for rich nations. Poor Germany cannot afford it." Christian Brothers stood stunned in their monasteries in Silesia while Nazi police ransacked their buildings. Catholic prisoners in jails and concentration camps were informed by officials they will not be allowed the consolation of the Sacrament of Penance.

TOKYO DEMANDS ON CHINA. The Japanese Ambassador submitted to the Nanking Government a long list of "mild general principles." While their exact nature was withheld by both Governments a rumor gained belief that they were drastic and sweeping. Three major items seemed certain: co-operation between Nanking and Japan in fighting Chinese Communist armies; Japan to be given a hand in all departments both civilian and military; an autonomous North China including five northern provinces to be created at once, divorced from Nanking's control except in the matter of flying China's national flag. Japanese sailors with bayonets took over all the streets of the Hongkew area in the International Settlement in Shanghai on October 1 in a move at once sudden and unexplained. This action followed on a week in which the Japanese patrols had been greatly reduced. Nanking Foreign Minister Chang Chun came through with his own terms for an agreement. These called for Japanese aid in suppressing Japanese, Korean and Formosan smugglers on the Chinese coast; abolition of the 1932 armistice demilitarized zone in Shanghai; withdrawal of Japanese from Hopei and Charhar provinces.

SOVIET GRAIN CROP. With the garnering of most of the 1936 Russian grain crop, it was announced as falling only slightly below last year's crop of 89,000,000 metric tons. The country was suffering severely from the drought in several areas. Reports differed as to actual privations, although there appeared to be a general admission that there was danger of hunger along the Volga if food was not shipped there soon. A new head of the post for Internal Affairs, newer name for the former OGPU or secret police, has been appointed in the person of Nikolai I. Yezhorov.

CORRESPONDENCE

NOSEGAY

EDITOR: Don't boast too much about building on the ruins of the Klan. You fellows have now the Communists to deal with. We are growing stronger every year. You may build, but we will tear down. Your pagan institution is doomed. It is going down in Europe and will go down here. Don't you forget it. So don't boast, old man.

U. S. A.

COMMUNIST

EDITOR: Your priests are shot and your people persecuted in Mexico. Money and arms are supplied your enemies there by radicals and Communists. There are many reputed Catholic congressmen. They preserve a cowardly silence. Do they fear their masters? You Catholics do not vote intelligently. If one of our Jews is insulted in Rumania tremors are felt at Washington. We vote with intelligence.

New York.

ABRAHAM DUROSS

EDITOR: Tsk! Tsk! Tsk! You'd rather see the pusher-back-of-the-hands-of-the-clock-of-progress Colonel Franco, the Spanish Fascist leader, win or the Fascists in general than the forces bravely defending the Republic. Nearly all the Spanish people are your kind and there must be something to make them turn against you. So you can secure again the privileges which the Jesuits have enjoyed in Spain for centuries, you hope for a Fascist military dictatorship. Say, it is no wonder people turn against your side—and turn hard when they finally turn. You wring the tolerance out of the most well intentioned, broadest-minded person. I like to read your paper, just to see how things were back in the Twelfth Century. Or would have been at that time.

Detroit.

CARL E. MAYER

FRENCH PRIESTS

EDITOR: You recently published a letter from John D. Breen, from which I quote: "Today France has 12,000 parishes without a resident priest. That is one-third of all French parishes."

Having lived in France for long periods, and only recently having returned from a six week's stay in France, Mr. Breen's easy assurance puzzles me, and I wonder if you would ask him for his authority for his figures. I mean a reference to some official publication issued by the French Episcopate or something similar to our *Catholic Directory*, so that a check could be made of his statements.

The nonchalant way in which some people handle figures is amazing. A few weeks ago in a Pittsburgh paper a writer asserted that some 10,000 French

parishes were without priests. Now Mr. Breen comes along and adds 2,000 more vacant parishes within the space of a month or more. I challenged the Pittsburgh writer for proof immediately upon the publication of his article, and it is not yet in evidence. So, also, I challenge Mr. Breen's accuracy.

I am led to do so for many reasons, one of which is that from my personal knowledge such dioceses as Angers, Rodez, Nantes, Lille, etc., are so well supplied with priests that they actually send their surplus clergy to other dioceses. I know, too, that at this present time the Diocese of Rodez alone has sent sixty priests to the Diocese of Paris.

Let us have your authority, Mr. Breen, or retract your calumny against the French clergy and people.

Pittsburgh.

THOMAS F. COAKLEY, D.D.

MIDDLE AGES

EDITOR: In the current *Liberty*, Colonel Knox, making a case against the New Deal and using his pet freedom, "economic freedom," for his argument, says: "All through the Middle Ages the enforced regimentation under the cooperative system blighted human progress." And he proceeds to talk big about "encouragement and reward for individual enterprise."

In this connection readers might be interested in the strike of the marble workers employed by the Vermont Marble Co., who, it is said, received a weekly wage of \$13.30 and lived in company-owned houses. Over a period of thirty years, it is said, not one of the families occupying these houses was able to buy or start buying a home. The men lost their strike. *Standard Statistics* gives the assets of the company at over \$11,000,000.

San Francisco.

JOHN WILLARD.

PRISON SERVICE

EDITOR: The St. Dismas League is an association created for the spread of good literature and religious articles in prisons and hospitals. Not only Catholics but many non-Catholics are aided spiritually by this service. We have, at present, a need for several copies of John L. Stoddard's *Rebuilding a Lost Faith*, and for many other books of that type. We have not the finances to supply even these. On receipt of a card we are ready to call for any "treasure" packages offered by your kind readers as a help to spread the much honored name of the First Saint on the calendar of the Church, the penitent thief of Calvary, privileged to be canonized by Christ on the first Good Friday.

Beverley, N. J.

LEO J. WASHILA

LITERATURE AND ARTS

RESULTS OF VOTING ON CATHOLIC AUTHORS

THE EDITOR

MUCH water has flowed under the bridge and many copies of AMERICA have passed under your eyes, dear reader, since we first made the announcement that we were to conduct a national plebiscite for the purpose of determining who were the great contemporary Catholic authors, American and foreign. During the past few months all of us, voters and authors, tabulators and directors, Sister Mary Joseph and Webster College and I, have practised the shining virtue of patience. In addition, some of us have exercised ourselves in the pedestrian virtue of diligence. But then, some of us have lapsed, if not in the capital sin of sloth, at least in the imperfection of remissness. By way of exculpation, however, we must refer to the summer as a contributory cause of delay, and we must explain that the results are being published now at the first moment they have become available.

First, a fillip to memory. Some years ago, Sister Mary Joseph, librarian of Webster College, Webster Groves, Mo., conceived the plan of collecting autographs, manuscripts, and photographs of living Catholic authors for display in the library. So plentiful was the response of the writers to her requests that she advanced to a further step, that of creating a Gallery of Living Catholic Authors. She found that she had upwards of 200 authors of books, some of which were on the borderland of trash and some on the fringe of immortality. In consultation with the board of governors of the library, she decided that it would be well to grade her authors, to erect the greatest of them into a kind of hierarchy, to signalize them by forming them into an Academy or a Permanent Gallery.

At this point AMERICA offered its readers as a body of voters to Webster College. Through several issues, we invited you, whom we believed to be discriminating, to participate in the plebiscite. We were rewarded by more than 1,500 intelligent responses. That was an extraordinarily large number of answers when one reflects that a universal knowledge of contemporary literature was required before one could cast one's vote. The results were then tabulated and forwarded to the Webster College Gallery of Living Authors. Since the board of

governors were the arbiters of those who would be found worthy of inclusion in the Permanent Gallery, they were asked to consider the popular results and to cast their own official votes, in the parallel of an Upper House. The resultant popular and electoral votes were then duly computed on the most equitable basis, and the final listing was effected.

The number of niches in the Permanent Gallery that were to be filled by those whom we designated the "contemporary immortals" was placed at forty. Twenty-five of these were to be non-American and fifteen were to be reserved for residents of the United States. The qualifications of the candidates were specified as follows: *First*, they must be Catholic in their lives as in their writings, or in reverse, they must be Catholic in their writings as in their lives; this excluded non-Catholics whose writings were Catholic, or Catholics who did not write in the Catholic sphere. *Second*, they must be living, our contemporaries; this excluded those whose works alone remain as imperishables in our literary tradition. *Third*, they must be the authors of books; this qualification unfortunately excluded some of the most influential and brilliant Catholic writers, those who poured their genius into current periodicals but who failed to publish their work in a permanent book form. *Fourth*, they must be artists and their books must be literature; this excluded the authors of technical treatises, textbooks, manuals of devotion and the like. In voting, our readers were asked to be guided by these considerations. For the rest, they were to decide which Catholic authors were preeminent in their accomplishments, which were wielding the greatest influence in the world of today, and which were likely to be remembered by readers of future generations.

In announcing the results of the plebiscite and the decision of the board of governors of Webster College Library, AMERICA assumes no responsibility other than that of being a medium. The choices are those of the voters, and whether one approves of the authors listed, or one questions the greatness of any particular author, the credit or the blame must be attributed to those who cast the ballots.

By decision of the board of governors of the Webster College Gallery, the number of authors who were to be included in the Permanent Gallery was permanently fixed at the maximum of forty. The non-American group, that is, those writing in English or whose books had been translated into our language, was to be limited to twenty-five. The American authors were never to exceed fifteen. It was understood, however, that the board of governors could exercise its discretion as to filling all the vacancies at this time. They have so acted, since the voting did not indicate the relative merits of several candidates with sufficient force. Selections of these candidates to bring the number of "Permanents" up to the maximum will be made later.

Therefore, the Webster College Gallery of Living Authors announces that the following twenty non-American Catholic authors have been selected on the basis of the popular vote conducted by AMERICA and the board of governors' vote conducted by the Gallery as worthy of places in the Webster College Permanent Gallery:

Hilaire Belloc
Jacques Maritain
Alfred Noyes
Henri Ghéon
Paul Claudel
Sigrid Undset
Christopher Dawson
C. C. Martindale, S.J.
Sheila Kaye-Smith
Giovanni Papini
Christopher Hollis
Arnold Lunn
Rev. Ronald Knox
Rev. Karl Adam
Maurice Baring
Padraig Colum
Johannes Jörgensen
Shane Leslie
Abbé Ernest Dimnet
D. B. Wyndham Lewis

Decision on the choice of five more "Permanents" from among the following authors, all of whom received large votes, was postponed:

François Mauriac
M. C. D'Arcy, S.J.
Etienne Gilson
Agostino Gemelli, O.F.M.
Eric Gill
Gertrude Von Le Fort
Vincent McNabb, O.P.
Rev. Owen Francis Dudley
E. I. Watkin
Evelyn Waugh
Dom Cabrol, O.S.B.
Most Rev. Alban Goodier, S.J.
Herbert Thurston, S.J.
Sir Philip Gibbs
Daniel Corkery
Compton Mackenzie
Henri Bordeaux
Alice Curtayne
Dennis Gwynn
Of all non-American authors voted upon, Gilbert

Keith Chesterton was ranked highest. He has left the company of "contemporary immortals" to take his place among the immortals of Heaven.

Since he was energizing Catholic life through his writings at the time the plebiscite was taken, we would suggest that Webster College Library create a special status for him, the greatest Catholic writer of our generation, the first of the Permanent Gallery to go forth from this battlefield to join the victorious literary commanders of our Catholic past.

In the second place, the Webster College Gallery of Living Authors announces that eleven of the fifteen places in the American section of the Permanent Gallery have been filled by the following, who received the highest popular and board of governors' vote:

Agnes Repplier
Msgr. Fulton Sheen
James M. Gillis, C.S.P.
Francis X. Talbot, S.J.
Theodore Maynard
Michael Williams
Sister M. Madeleva, C.S.C.
William T. Walsh
Helen C. White
Leonard Feeney, S.J.
Msgr. Peter Guilday

Decision has been reserved on the selection of four other authors who will complete the total number of fifteen American Catholic authors from among the following:

Daniel A. Lord, S.J.
Brother Leo, F.S.C.
Msgr. John A. Ryan
Daniel Sargent
James J. Walsh
Aline Kilmer
Katherine Brégy
Ross J. S. Hoffman
Wilfrid Parsons, S. J.
Thomas A. Daly
James J. Daly, S.J.
George N. Shuster
Lucille Borden
R. Dana Skinner
Blanche Mary Kelly
Frank Spearman
Joseph J. Reilly
Elizabeth Jordan
Martin J. Scott, S.J.
James B. Connolly

Nothing more remains but to thank all of those who have participated in this plebiscite, those who took the trouble to sift their preferences among authors and write out their ballots of twenty-five and fifteen, those students from Fordham University and Manhattanville College who laboriously tabulated the results, Sister Mary Joseph and the authorities of Webster College who invited AMERICA to cooperate in their choices for the Gallery.

One final word before our plebiscite becomes finished history. AMERICA most heartily congratulates all selected and worthy of selection for the Permanent Gallery.

MOUNTAINEER

In speaking to a group of mountain-climbing pilgrims, Pope Pius XI recalled that it was exactly forty-five years since he made the difficult ascent of Monte Rosa. News Item.

He took the crozier for the alpenstock
Of Monte Rosa and the Brenner Pass,
Henceforth a lowland shepherd where the grass
Grew lush for his illimitable flock.
Danger had nerved him young to sense the shock
And earth-tilt of the avalanche. Alas!
Still for the witless yawns the fresh crevasse:
The wise are they who stand on solid rock.

The world is snowed in on a mountain-slope—
Rescue is in the voice that none will hear,
Expounding skilled technique of axe and rope
To scale secure the ultimate kilometer.
O world be wise and heed Christ's Mountaineer
And hear your boots ring on the Rock of Peter!

ALFRED BARRETT, S.J.

THIS HEART

This heart, being metaphysical,
Keeps other time and place,
Depends on alien promises,
Reveres a separate grace,
Is never known for what it is
By uninstructed sense
Need never yield to majesty
Nor cede to violence.

GEORGE V. LOCKWOOD

CREDO

Still must the poet be
For all that he is free
A proof to show the soul's a certainty:

Still must the poet lead
For all that he would weed
Himself of creed
A life in very doing of the deed
Shows evidences of a higher breed:

Who for a man
Computes the glorious circuit of a sun

And for a woman knows
The summer of the ever flowering rose

Who finds the sea
Poised on the threshold of infinity

The sky
But the bright gateway to eternity:

Still must the poet climb
By word and rhyme
Past rain and hail and snow where stars chime.

ROSS PIERCE

RENOVABIS FACIEM TERRAE

Bereft, bewildered bird,
Where will you rest?
The ancient, close-sown trees
That gave you nest
In the bright daylight
Of the holy west
Bend broken branches
To an alien guest.
You, sweet habitant, are dispossessed...

Dove, fold your beating wings.
Silent, the Dove
Broods on the western nest,
Strong wings in love—
Ancient and strong wings—
New wings above.

Tongued with His flame
The new flock will fly,
Pouring a white name
Through the black sky,
And bearing bright wings that burn,
Exile, you will return,
White bird, bright breast, into your nest,
Dove and the great Dove winging the west.

ANNE McNAMARA

BEAUTY: TO OLIVER CROMWELL

(Written at Muckross Abbey, Ireland)

Protector, did you style yourself, O Cromwell,
You whose path across the earth was one long wound?
Who, locked in the armor of self-righteousness,
Laid waste your fatherland
Leading brother against brother
And bowing the head of your king low upon the bitter
block?
Who, in the august names of freedom and of faith,
Branded Ireland with fire and with blood?
God, it may be, knowing the blindness of the human
mind
And the crookedness of the human will
Even from the beginning of what is called Time—
Who found it in His own Heart to forgive upon the cross
Man's ultimate crime—
May find pardon for you, also, at last.
But I, Beauty, cannot find any absolution at all.
For I was clothed, and you tore from me my garments;
I was fed until you brought me to famine and to thirst;
And you drove me from my home into the stranger's
land
Or cast me, broken, into the dungeons of decay.
Therefore do I raise my cry here
And in every place where you have profaned me,
To God, my Father and to my brother, Man.
And at the final reckoning
I will bear witness against you
Rather than against Henry the lewd and avaricious
Or Elizabeth his daughter, swathed in the stiff, shining
garments of her pride. . . .
But already you are remembered
Only for the blow you struck your king
And the scars you laid upon me—
Not knowing
That I was immortal and must prevail even over Death.

KATHERINE BREY

BOOKS

BEFORE THE SECOND SPRING

BISHOP CHALLONER. By Michael Trappes-Lomax.
Longmans, Green & Co. \$3

IN 1688 the English lawyers and the landed gentry (whose fathers or grandfathers had fattened upon the spoliation of the Church and the religious houses) succeeded in expelling from the throne the last Stuart and the last Catholic monarch. They may have much or little to do with our story, but three years after the coming of Dutch William, in 1691, was born Richard Challoner, who was destined to become one of the chief figures of post-Reformation England.

The days when men and women laid down their lives for the ancient religion of England had come to an end; it was the period between the last of the English martyrs and the restoration of the Catholic hierarchy. The penal laws were still in force, but on the whole the officers of the government were disposed to leave the Catholics alone so long as they remained obscure.

Richard Challoner was born in the Sussex town of Lewes. His father was a bigoted Dissenter of the Puritan type, though the author seems to think that the mother had been a Catholic in her infancy. However, she, her husband, and her son Richard were Protestants of the Cromwellian stripe. It was not until he was about thirteen years old that Challoner was received into the Catholic Church. He entered the English College at Douai in 1705, and in the late summer of 1730 returned to England as a missionary priest.

Challoner found the Catholics staggering under a terrific financial burden. Mass was celebrated in garrets and taverns, often with pewter pots of ale on the tables to disguise the real purpose of the assembly. By the time Dr. Challoner was consecrated bishop—as coadjutor to the infirm Vicar Apostolic of the London District—he had some 20,000 Catholics in London under his care.

Now the Catholic Church in England was beginning to feel the effects of the persecution dating from the Tudors. For more than a century the life of the English Church had been as the life of a hunted deer. It was showing signs of weakness. There had been apostasies in high places. The Church seemed a failing cause, and the English Catholic leaders knew it. Politically the sympathies of the Catholics were with the Jacobite cause, and the failure of Prince Charles Edward had plunged them into a position where all the unrepealed penal laws might easily be invoked against them. This was the spiritual inheritance to which Dr. Challoner succeeded, when the death of his bishop automatically made him Vicar Apostolic of the London district, consisting of the city of London and nine counties.

Bishop Challoner has a special interest for Catholics of the United States. Before the Revolution he was the ecclesiastical superior of all Catholics in the British Colonies, though how or why not even Propaganda itself could find out. When the Jesuits were suppressed by Clement XIV, Challoner got over the difficulty in the American colonies by appointing the American ex-superior his vicar general, and the work of the Jesuit missionaries went on just as before, except that the Jesuits were no longer Jesuits. Finally, and this is of very great historical interest, Bishop Challoner was the only Englishman to exercise jurisdiction in the United States after independence, for he was still the ecclesiastical superior of all the American Catholics, and his authority was recognized by the American Government. Not until nine years after his death did American Catholics have a bishop of their own.

But one must resist the temptation to enumerate the apostolic virtues of this wonderful prelate whose influence is still felt. It is interesting to know that Bishop Challoner admired George III for his upright private life and pure morals. It is not such a terribly long time since the bishop died: he passed to his reward in 1781. But he saw afar off the coming of the Second Spring that was to rejuvenate English Catholicism; he lived to experience the first of the Relief Acts, even though that was followed by imminent danger in the Gordon Riots. The story of his life and activities leave a gap in English Catholic history, and Mr. Trappes-Lomax has filled that gap with scholarly perfection.

HENRY WATTS

PURE FLOWER OF THE IROQUOIS

CATHERINE TEKAKWITHA. By Daniel Sargent. *Longmans, Green & Company.* \$2

PROCESSES preliminary to the beatification and canonization of Catherine Tekakwitha have been in progress for many years. The brief life-story of this Indian girl, born in a Mohawk village near Auriesville, N. Y., who died twenty-three years later, in 1680, at Caughnawaga, opposite Montreal, was first written in 1695. The biographer was a keen and judicial Jesuit missionary, Father Claude Chauchetière. He told no fables and he let not his imagination or emotion carry him away into fiction. In 1717, another Jesuit missionary, Pierre Cholene, felt called upon to relate his version of the Maid.

Written lives did but confirm the stubborn tradition of the copper-colored men and women of Caughnawaga. To them, Catherine was a saint. For them, they claimed she worked miracles. The white man not only did not contradict them but he offered his own testimonies. Early missionaries were edified by her virtues and were helped by her aid. Down to our own times, the tradition of her sanctity has come. In Montreal and Quebec, in the diocese of Albany, ecclesiastical officials studied her virtues, weighed the miracles attributed to her, and forwarded the results to the higher ecclesiastical courts.

Daniel Sargent has breathed the charm of the early French manuscripts into his narrative, has been as tender and as sympathetic in his treatment of her as were the early Jesuit missionaries and the revering Indians, has been amazed at her, and has seen God working through her. He adds no fancy stitches to the stark and simple tale of the hard life she chose. But he cannot conceal his wonderment and he bows down before the supernatural. After reading about his Catherine, one knows well why the generations since her time have called her blessed. And one knows why her "cause" was deemed worthy of being prepared for Rome.

Technically, the biography may be praised for its honest division. Catherine's own life-story can be told in fewer than one hundred pages. The known facts do not justify a longer treatment than that given by Mr. Sargent. But the background is complex; to understand the facts of Catherine, one must know the facts of the Algonquin and Iroquois nations, and the facts about their French missionaries. This data has been skilfully marshalled by Mr. Sargent, but not for its own sake, only for the sake of Catherine. His book, therefore, is finely integrated. Though I might question some few of the Indian theories of Mr. Sargent, I would not question his literary ability nor his spiritual insight. Quite appropriately, the volume has been selected by the Spiritual Book Associates as their September choice.

FRANCIS TALBOT, S.J.

INALIENABLE RIGHTS OF MAN

THE RISE OF LIBERALISM: *The Philosophy of a Business Civilization*. By Harold J. Laski. Harper & Brothers. \$3

TRACING the story of the rise of liberalism and its progress from the fifteenth century to our own time, the author endeavors to assign causes for the various changes that took place. At times, with superb diction and an attractive style, he gives evidence of keen powers of observation, a real insight into dominating motives, and a masterly analysis, especially where questions merely political are concerned.

Perhaps the most interesting chapter to American readers is the final one in which the writer (never, of course, forgetting his own well-known left-wing views) discusses the relation of liberalism to present day thought—Socialism and Communism, the rugged individualism of modern capitalism, Fascism in its various forms, Soviet dictatorship in Russia, and finally the much discussed policies of President Roosevelt.

The author is eminent in political science, but the philosophy which serves as its foundation is to a great extent unknown to him. Three years ago, in his work entitled *Democracy in Crisis* he made the attempt, but utterly failed to distinguish, as philosophy bids us do, between false and true democracy, between the atheistic brand of Rousseau and Christian democracy as set forth in the writings of the immortal Leo XIII. He fails to distinguish between accidental and essential evils, between a much-needed social reform and Socialism. *Democracy in Crisis* is the atheistic democracy of Rousseau. Let democracy be truly Christian, and Hitlerism, Fascism, and Sovietism will soon cease to attack the inalienable rights of man.

Both *Democracy in Crisis* and the present work ignore the social doctrines of the universally recognized economic Popes, Leo XIII and Pius XI. Our author ought to be familiar with their economic programs, which contain a strong indictment not only of Marxian Socialism but also of liberalism.

Perhaps a reason for the author's silence about the sound social and economic principles of these great leaders may be found in his evident hostility to the Catholic Church. He repeats oft-refuted charges against the Church. In using the word *Church* he sometimes lumps the Catholic Church, a Divine organization of more than 325,000,000, whose members have perfect unity in government, Faith, and worship, with sects which, entirely human in their origin, have no real unity in their own ranks and are at war with each other. When he says of the state "that it replaced the Church as the guardian of social well-being" he forgets that the Church's mission is to save souls. It is, of course, interested in the reign of social justice, as its Divine Founder was and as its Sovereign Pontiffs, Leo XIII, Pope Pius XI, and others have been. But its end is not temporal but eternal—the salvation of the souls redeemed by the blood of Christ. The state in the Divine plan has always been "the guardian (and the promoter) of social well-being."

For the nonce, the author forgets his prejudice against the schoolmen when he refers to "the noble work of Franciscus Vitoria," the famous Dominican theologian, and to "Suarez and the great Jesuits of the Counter-Reformation." A little study of scholasticism, which Dean Inge of London so highly extols, would convince our London author that hundreds of eminent philosophers drank at the same fountain as the schoolmen, Vitoria and Suarez. I might increase his admiration of Vitoria by stating that twelve of the twenty *Relectiones*, published while he was lecturing at the University of Salamanca, are extant. The principles of international law contained therein were appropriated by Grotius fifty years later and, in consequence, the latter became known as the founder of International Law.

If our author flounders when he enters the domain of

ecclesiastical history, he stumbles and falls when he invades the sacred precincts of theology. Of the new Reformation theology he says: "Its main result is the substitution of reason for authority as the main criterion of the right to believe." Much might be said about the errors in this statement, but suffice it to say that *reason* figures only in the preambles of Faith but the *authority* of God revealing is the motive for the act of Faith itself. Moreover the *duty* to believe rather than the *right* is in question.

In *The Rise of Liberalism* as in his work entitled *A Grammar of Politics* published in 1925 much unsound ethics can be found. In his view the state is, in no sense, Divine in its origin and authority. Hence *rights* and *duties* are devoid of meaning. "The will of government . . . has no special moral claims." Liberalism, as he analyzes it, is merely an extreme view on property rights and on the state's *sole* duty to defend them. On the contrary, it is an anti-Christian system, condemned by reason and revelation alike. HERBERT C. NOONAN, S.J.

THE ETERNAL ROAD

ANTI-SEMITISM. By Hugo Valentin. The Viking Press. \$3

WITH the general tenor of this work (a learned and stimulating study, translated from the Swedish) Catholics loyal to the teachings of the Church must agree. Hatred and persecution of the Jewish people on racial grounds is simply against the Gospel of Christ, and *voila tout*. Dr. Valentin appears to prove that the influence of Jews in Bolshevism, while strong, is much exaggerated. Trotsky has no sense of Jewish solidarity. In 1917 he told a delegation, headed by two rabbis: "I care nothing for Jews and their fate." The Soviet rulers have ruthlessly liquidated the Jewish religion, and pillaged synagogues together with churches. Marx himself was baptized as a child, and regarded most Jews with contempt, the rich as exploiters, and the poor as cadgers. Dr. Valentin simply explodes the theory, so dear to anti-Semites, that Jews are engaged in a conspiracy against Christian civilization. To depict Disraeli and Marx, Trotsky and Baruch, Litvinoff and Mr. Justice Cardozo as plotting in unison is a calumnious absurdity.

But it is undeniable that a large section of the Jewish race, and especially a great part of their *intelligentsia*, are radical revolutionists. Dr. Valentin seeks to explain this through a spirit of rebellion engendered by centuries of ostracism and persecution. Trotsky is the logical effect of Czarist tyranny.

There are some *lacunae* and errors in this learned work. The chapter on the Talmud makes no mention of the scurrilous *Life of Jesus* therein contained. On page seventy it is stated that in 1891 Drumont's *La Libre Parole* was financed in part by the Jesuit Order. This is an error. Father Coube was an anti-Semite and had connections with Drumont, but this eloquent though reckless writer finally left the Jesuit Order. On page 166 the author scouts the notion that "the secret policy of the great Powers is directed by a concealed body of Jews operating with the Freemasons." Yet it is a fact that Masonry dominates the Third French Republic, has largely ruled the Spanish Republic, and is in Latin countries a real *contre-Eglise*. In French Masonry Jews are influential, though hardly predominant.

The chapter on Anti-Semitism in the Middle Ages is far from satisfactory. St. John's Gospel is depicted as a prime source of anti-Semitism. We are told that the Church through rites and education inspired the masses with the view that Jews were accursed. The medieval Popes, the author admits, "issued Bulls against the persecution of the Jews, sometimes in return for a monetary consideration, but often from Christian motives." It is also stated: "The Canonical law, as we know, did not

forbid Christians to exact interest from non-Christians." This bit of law and medieval history is certainly news to the reviewer.

The citation from Leroy Beaulieu's *Israel Chez les Nations* merits careful pondering. The great anti-Christian movement of our time is rooted in eighteenth century philosophy. Its spiritual fathers were not Jews, but Voltaire and his ilk, nearly all of them apostates from the Faith.

In conclusion, this work merits a careful perusal by all interested in the perennial Jewish question. The conclusion is rather pessimistic. The author cannot foresee any abatement in anti-Semitism during the near future. Catholics should recall their duty in this matter. To hate the Jew, to calumniate the Jew, to make the Jewish race a scapegoat for all the evils in our political and economic system, to spread reports of a Jewish plot against our civilization, is to sin against reason and justice. Yet if the honest and decent majority among the Jews would more strikingly disavow the activities of irreligious and anti-social writers and agitators of Jewish racial origin, it would greatly aid the cause of justice and charity. But anti-Semitism is not the solution. It is against the Gospel of Christ, and it tends to drive all Jews, even the honorable majority, closer to the arms of the Soviet.

LAURENCE K. PATTERSON, S.J.

ART

THIS week's column will be limited to a short description of what has so far developed in the way of plans for exhibitions in New York this winter. Not very much has yet been definitely announced, but potential visitors to the metropolis may profit by the list issued here.

The Metropolitan Museum so far has decided upon only one exhibition. It will open on October 13 and close November 29 and it is to be devoted to glass vessels designed for domestic use. The idea of the museum authorities is to gather together out of the various departments specimens of glassware dating from 1500 B. C., the earliest known use of glass, to the present day. The exhibition will be made up entirely of objects from the museum's own extensive collections, and its interest will lie in the fact that it will enable the visitors to see glass of this sort as a whole, rather than scattered in the various geographical and historical divisions under which the objects are at present to be seen.

The Museum of Modern Art has announced several interesting shows. The first will be devoted to the work of John Marin. It will open October 21 and close November 22. Marin's work is certainly of a quality to deserve the emphasis of an exhibition of this sort, and this announcement is in some ways the most interesting that has yet been made for the winter season. On December 2 the Museum of Modern Art will open an exhibition which they entitle "The Art of the Fantastic and Antirational." This will deal with the *Surrealistes* and associated schools. This will continue until January 17. From January 27 to February 21 modern architecture will have its day at the museum.

The Wildenstein Galleries will have their usual benefit exhibition either in November or in March, and this year it will be devoted to the work of Edouard Manet.

Knoedler and Company announce two shows for the fall. The first will open on November 5 and continue until the 21st, and will consist of American portraits, including the work of Blackburn, Copley, Stuart, and a number of others. On November 23 they will open what should prove to be an extremely interesting exhibition of the work of a number of seventeenth-century French painters, who have much in common with what has been done during the last three decades. They are usually referred to as *Peintres de la réalité*. These paintings have been lent for this exhibition chiefly by French museums, including the Louvre and the museums of Rennes and Epinal. The painters are perhaps little known in this country, but this exhibition will do much to make them more familiar. The work will be chiefly that of Georges de la Tour and the brothers Le Nain.

Some of the most interesting exhibitions—as well as some of the dullest—have been those held by the WPA Arts Projects. It is almost impossible to announce these shows ahead of time, and it is absolutely impossible to make any statement as to their merit. Yet they can safely be recommended to the attention of anyone who has time and inclination to follow what is being produced by the artists of this country. Those working on projects are a fairly good cross-section of American art, both the good and the bad, and the projects illustrate present tendencies in art for young children.

There has recently been published in Chicago an extremely interesting pamphlet entitled *Examples of Religious Art Selected by Frances Crane Lillie*. The booklet includes a reprint of an article by Jacques Maritain, which appeared last year in *Liturgical Arts*, and a series of photographs, two of which are devoted to some extremely appropriate paintings done for the Congregationalist Church of Chatham, Massachusetts. The rest of the illustrations are all paintings, drawings, and sculpture, largely from Catholic Churches and chapels.

HARRY LORIN BINSSE

BOOKS IN BRIEFER REVIEW

LETTERS TO AN ARTIST: *From Vincent van Gogh to Anton van Rappard*. The Viking Press. \$3.50

THESE letters, with casual wanderings of the pen emphasizing thought with a sketch, are more than links of friendship between the tragic van Gogh and the aristocratic van Rappard; they are preludes to the sorry dissolution of that friendship which was so treasured by van Gogh.

As such, they help interpret those sullen moods in a career ending ingloriously in suicide. Walter Pach's lengthy introduction is not only an able estimate of van Gogh's work but supplies a colorful biographical background for the letters. The reader needs such a background, for the letters, brimful of artistic aspirations and determination to excel, are generally vague as to the artist's activities outside his studio cluttered with "birds' nests... wooden shoes, old caps and bonnets... old chairs without seats, rickety and broken." The Dutch translator, Rela van Messel, has collected these fifty odd letters and rendered them into English and in so doing has unavoidably gathered the chaff with the wheat; for only those containing chips of van Gogh philosophy, records of little feats of technique, and the polishing word on certain personalities catch the interest of the general reader. The collection is somewhat dulled by including letters which merely express the artist's untiring hobby of buying prints and old magazines or tabulate the works of minor artists, which material is pertinently interesting only to van Gogh and Rappard. All the letters, however, succeed in constructing a picture of the nebulous van Rappard, whose one letter included in the volume is the famous contentious letter that caused the final rift of friendship.

The collection is important, first, because these letters, covering pivotal years in van Gogh's life, never known to exist until Rappard's death, are herein bequeathed to the public for the first time; secondly, because among numerous facsimiles of the artist's scrawny handwriting and reproduction of many of his peasant sketches is one of the finest, "Old Man from the Almshouse," published for the first time. A loan exhibition of van Gogh's work is now touring the country. The present volume is doubly timely as day by day the genius of this Dutch artist is being more widely recognized by present-day critics and art lovers.

FILMS

VALIANT IS THE WORD FOR CARRIE. This film is an excellent example of Hollywood's salvaging powers. From material which must certainly have been frowned upon in its original form by the censor, the producers have selected all the elements of a human, heart-catching story and have inspirited them with a surprisingly apt air of wholesomeness. Contrary to the noisy assertions of obstructionists and die-hards, the process of cleaning up has once again proved not only a moral necessity but a definite aesthetic advantage. Stripped of all that was questionable, the touching story of Carrie Snyder is unhindered in making a deep and sympathetic impression upon the spectator. The regeneration of a loose woman through her love for two orphaned children whom she raises in respectability is told realistically and without loss of color. Even after she has abandoned her former way of life, Carrie is made to answer for it when she attempts to solve the difficulties of her grown-up wards without revealing her past. There can be no quarrel with the treatment of this production, but the nature of the story makes it obviously unsuited to young audiences. (Paramount)

CRAIG'S WIFE. George Kelly's play about domestic tyranny has been taken very seriously in the latest movie version of the stock companies' delight, and emerges as strong and mordant dramatic fare. When the play first appeared some eleven years ago, it was only fair entertainment—a dictum strengthened by the fact that it was awarded the Pulitzer Prize—and owed much of its effectiveness to a shrewish characterization by Crystal Herne. This production, however, goes beyond a slightly acid character study and evaluates the effect of a thoroughly selfish woman upon the lives of innocent bystanders. Margaret Craig is a cold, domineering wife, a less confusing Hedda Gabler, who has married for security rather than love. By her crustaceous disposition and feline spite, she manages to estrange her husband from his family and friends, until an unworthy suspicion involves him in the deaths of two acquaintances. When her hand has been exposed, husband and all leave Margaret to ponder her mistakes in solitude. Rosalind Russell gives a finely tempered performance in the title role, assembling a vivid portrait of misanthropy from a host of petty cruelties. John Boles and Billie Burke are in able support. The film strikes out at domestic vices in a strain which is both literate and intelligent and at all times engrossing. These qualities invite adult interest. (Columbia)

THANK YOU, JEEVES. That this is not the repeat performance of P. G. Wodehouse, which must certainly have been expected after PICCADILLY JIM, becomes painfully apparent before the first reel has run out. The film is only a fair rendition of what was once choice nonsense, lacking finesse almost to the point of being clumsy. Arthur Treacher, the eternal valet, is Jeeves. With his master, Bertie, he is involved in a dark mystery concerning romance and blue prints. David Niven, Virginia Field, and Lester Matthews are more or less evident in the slapstick proceedings. (Twentieth Century-Fox)

ISLE OF FURY. A trite story about elemental conflict on a primitive island, this film is helped materially by some unusually good photography. Humphrey Bogart and Margaret Lindsay play the isolated couple whose marriage is threatened by the arrival of the law in the personable form of Donald Woods. The resultant triangle is dissolved when Eric is saved from drowning by the man whom he has come to arrest and leaves the coral reef to its former quietude and peace. (Warner)

THOMAS J. FITZMORRIS.

EVENTS

WITH the detection of a growing instability in conventional norms, a fog-like confusion was spreading over the social scene....Four months ago an Eastern man was arrested for beating his wife in private. Last week he was arrested for kissing her in public....The hitherto undisputed right of adults to chase children away from bonfires was challenged when little boys and girls picketed the home of an adult chaser carrying signs reading: "Unfair to Children."...The difficulty of developing great saxophonists under modern urban conditions was exemplified in New York. An ambitious young saxophone player practised every day and night for twenty-two months. Neighbors then had him arrested. He was haled before a magistrate who lives near another saxophone enthusiast. The charge was: "...he did continuously and still does continuously play upon a saxophone." The youth's family promised to move two blocks away. As his range was said to be five blocks, the neighbors insisted that he take his instrument six or more blocks away. Trouble in the new neighborhood was feared....The question whether trained seals can lie on a city roof and bark at hotel guests across the way was settled by a New York judge. They cannot....A campaign to stop the sale of toy firearms was begun. If it succeeds, gangsters will no longer be able to buy toy pistols....

THE death of Packey McFarland, ring Napoleon, stirred memories. Sid Mercer quotes one of Packey's throng of admirers: "He was always a devout Catholic and before he went out to do battle we always cleared the dressing room. Then we would kneel with Packey and say our 'Hail Marys' and 'Our Fathers.' He always insisted on it. And, by the way, he was the first boxer that ever blessed himself in the ring before a fight."...Scenes Around the World: Jack Johnson, only Negro heavyweight champion, making his bow in grand opera, as the non-singing Ethiopian general in *Aida*....Nazis in Germany using the walls of a convent to advertise a venomous anti-Catholic newspaper....Reds shooting Christopher Columbus in Spain—the last direct descendant of the discoverer....Emil Yaroslavsky (head of the Soviet's Militant Godless League, boasting how the Reds have conquered religion....Communist Foster in America writing that Browder is the "head of a party which stands for full freedom of worship."...

DIPS from Life: In Stroudsburg, Pa., a woman working and singing in a fish market. Giacomo Bourg, famous maestro, parsing the market, hearing the voice. He enters, has her sing for him, goes into raptures. "It is the greatest dramatic soprano voice in the country today," he declares. The new Isolde will cease driving her husband's fish truck; will enter grand opera....In New York, former Queen Victoria of Spain, standing by the bedside of her son, Count Cavadonga, stricken with haemophilia. In another hospital, a little eight-year-old boy, Albert Bocca, suffering with the same dread scourge. Attendants whisper in his ear: "The Queen of Spain's boy has the same sickness." The little fellow begins to plead for the Queen to see him, bring him gum drops. Her Majesty, anxious to avoid publicity, plans an incognito visit to little Albert. Automobiles filled with reporters follow her car. Trying to lose them, she enters a movie, hoping to leave by a side entrance. On the screen is flashed the wreckage of the Alcazar. The effect on the Queen is disastrous. She hurries out, to her apartment. Little Albert, excited, is waiting for her. He says: "Will she like how I look? I'm so skinny." Later, as the hours drag on, and no Queen, he whispers: "I know the Queen isn't coming. But anyway tell the Spain family I think they're swell."

THE PARADE.